

# An Homelie against *disobedience and wylfull rebellion.*

## ¶ The first part.



**A**S God the creator  
and Lorde of all thin-  
ges, appointed his an-  
gels and heavenly  
creatures in all obe-  
dience to serue and to  
honour his maiestie:  
so was it his wil that  
man, his chiefe crea-  
ture vpon the earth,  
should liue vnder the  
obedience of him his creator and Lorde: and for  
that cause, God, as soone as he had created man,  
gaue vnto him a certaine precept and lawe,  
which he (being yet in the state of innocencie,  
and remayning in paradise) shoulde obserue as  
a pledge and token of his due & bounden obedi-  
ence, with denunciation of death if he did trans-  
gresse and breake the said lawe and commaun-  
dement. And as God woulde haue man to be  
his obedient subiect, so dyd he make all earthly  
creatures subiect vnto man, who kept their  
due obedience vnto man, so long as man re-  
mayned in his obedience vnto God: in the whi-  
che obedience yf man had continued still, there  
had

Psal. 98. b  
8. & 102. d.  
20. & 148.  
a. 2.  
Daniel. 3. e.  
58. & 7. c. 10  
Math. 26. e.  
55.  
Colos. 1. b. 16  
Hebre. 1. b.  
4. c. 14  
Apoca. 19. b  
10.  
Gene. 2. c. 17  
Gene. 1. d. 28.

The first part.

Against disobedience

Had ben no pouertie, no diseases, no sicknesses, no death, nor other miseries wherewith man-kynde is now infinitely and most miserably afflicted and oppressed. So here appeareth the originall kyngdome of God ouer angels and man, and vniuersallie ouer all thinges, and of man ouer earthly creatures whiche God had made subiect vnto him, and withall the felicitie and blessed state which angels, man, and all creatures had remayned in, had they continued in due obedience vnto God their king. For as long as in this first kyngdome the subiectes continued in due obedience to God their kyng, so long dyd God embrace all his subiectes with his loue, fauour, and grace, whiche to enioy, is perfect felicitie. Whereby it is euident, that obedience is the principal vertue of al vertues, and in deede the very roote of all vertues, and the cause of all felicitie. But as all felicitie and blessednesse shoulde haue continued with the continuance of obedience: so with the breache of obedience, and breaking in of rebellion, al vices and miseries dyd withall breake in, and ouerwhelme the worlde. The first aucthour of which rebellion the roote of all vices, and mother of all mischieses, was Lucifer, first Gods most excellent creature, and most bounden subiect, who by rebelling against the maiestie of God, of the brightest and most glorious angell, is become the blackest & most foulest seende and deuill: and from the height of heauen, is fallen into the pit and bottome of hell.

Mat. 4. b. 9.

Mat. 18. d. 41.

Iohn. 8. f. 4.

1. Pet. 2. a. 4.

Epist. Iude. a.

6.

Apoc. 12. b. 7.

Here



# and wylfull rebellion.

The first part.

Here you may see the first author & founder of rebellion, and the rewarde thereof, here you may see the graunde captayne and father of all rebels, who perswadyng the folowynge of his rebellion agaynst God their creator and Lorde bnto our first parentes Adam and Eue, brought them in high displeasure with God, wrought their exile and banishment out of paradise, a place of all pleasure and goodnesse, into this wretched earth and vale of all miserie: procured bnto them sorowes of their mindes, mischiefes, sicknesse, diseases, death of their bodies, and which is farre more horrible then all worldly and bodyly mischiefes, he had wrought thereby their eternall and everlasting death and dampnation, had not God by the obedience of his sonne Iesus Christe repaired that, which man by disobedience and rebellion had destroyed, and so of his mercie, had pardoned and forgiven him: of whiche all and singuler the premises, the holy scriptures do beare record in sundry places. Thus you do see, that neither heauen nor paradise coulde suffer any rebellion in them, neither be places for any rebels to remayne in. Thus became rebellion, as you see, both the first and greatest, and the very roote of all other sinnes, and the first and principall cause both of all worldly and bodyly miseries, sorowes, diseases, sicknesse, and deathes, and which is infinitely worse then all these, as is saide, the very cause of death & dampnation eternall also. After this breache of obedience to

Al

God,

Gene. 3.2.

i.&c.

Sap.2.d.24.

Gen.iii.6.

8.9.&c.c.17.

&c.d.23.24.

Rom.v.c.ii

&c.&c.d.19.

&c.

The first part.

Against disobedience

Gen.iii. d.17

Gen.iii. c. 16.

Iob. 34. d.

30. & 36. a 7.

Eccle. 8. a.

2. & 10. c.

16. 17.

& d. 20.

Psal. 18. g.

50. & 10. b 6.

& 21. a. 1.

& 144. a. 1.

Pro. 8. b. 15.

God, and rebellion agaynst his maiestie, al mischiefes and miseries breaking in therwith, and ouerflowing the world, lest all thinges should come vnto confusion and vtter ruine, God forthwith by lawes geuen vnto mankynd, repayed agayne the rule and order of obedience thus by rebellion ouerthrowen, and besides the obedience due vnto his maiestie, he not onelye ordayned that in families and householdes the wyfe shoulde be obedient vnto her husbände, the children vnto their parentes, the seruantes vnto their masters: but also when mankinde increased, and spread it selfe more largelie ouer the worlde, he by his holy worde dyd constitute and ordayne in cities and countreyes seuerall and speciall gouernours & rulers, vnto whom the residue of his people shoulde be obedient. As in reacyng of the holye scriptures, we shall finde in very many and almost infinite places, as well of the olde Testament, as of the newe, that kinges and princes, as well the euill as the good, do raigne by gods ordinaunce, and that subiectes are bounden to obey them: that god doth geue princes wysdome, great power, and aucthoritie: that God defendeth them agaynst their enemies, & destroyeth their enemies horribly: that the anger and displeasure of the prince is as the roaring of a lion, and the very messenger of death: and that the subject that prouoketh him to displeasure sinneth agaynst his owne soule: with many other thinges concerning both the aucthoritie of princes, and the dutie



# and wylfull rebellion.

The first part.

But here let vs rehearse two  
 special places out of the new Testament, which  
 may stand in steade of all other. The first out of  
 saint Paules Epistle to the Romanes & the .13. Chapter, where he wyrteth thus vnto all sub-  
 iectes, Let euery soule be subiect vnto the high-  
 er powers, for there is no power but of god, and  
 the powers that be, are ordayned of god. Whoso-  
 euer therfore resisteth the power, resisteth the  
 ordinaunce of God: and they that resist, shall re-  
 ceauie to them selues damnation. For princes  
 are not to be feared for good works, but for euill.  
 wilt thou then be without feare of the power?  
 Do well, so shalt thou haue prayse of the same:  
 For he is the minister of God for thy wealth:  
 but if thou do euill, feare: for he beareth not the  
 sword for naught, for he is the minister of God  
 to take vengeance vpon hym that doth euill.  
 wherefore ye must be subiect, not because of  
 wrath only, but also for conscience sake: for, for  
 this cause ye pay also tribute, for they are Gods  
 ministers, seruing for the same purpose. Geue  
 to euery man therefore his duetie: tribute, to  
 whom tribute belongeth: custome, to whom  
 custome is due: feare, to whom feare belongeth:  
 honour, to whom ye owe honour. Thus farre  
 are saint Paules wordes. The seconde place is  
 in saint Peters first epistle, and the second chap-  
 ter, whose wordes are these, Submit your  
 selues vnto al maner ordinaunce of man for the  
 Lordes sake, whether it be vnto the kyng, as vnto  
 the cheefe head, eyther vnto rulers, as vnto

Rom. 13.

1. Pet. 2.

‘them that are sent of hym for the punishment  
‘of euill doers, but for the cherishing of them  
‘that do well. For so is the wyl of God, that with  
‘well doyng ye may stoppe the mouthes of igno-  
‘raunt and foolish men: as free, and not as ha-  
‘uing the libertie for a cloke of malitiousnesse,  
‘but euen as the seruauntes of God. Honour  
‘all men, loue brotherly felowship, feare God, ho-  
‘nour the kyng. Seruauntes obey your masters  
‘with feare, not only if they be good and curte-  
‘ous, but also though they be frowarde. Thus  
‘farre out of saint Peter. By these two places  
‘of the holy scriptures, it is most euident, that  
‘Kinges, Queenes, and other princes (for he spea-  
‘keth of aucthoritie & power be it in men or wo-  
‘men) are ordayned of God, are to be obeyed and  
‘honoured of their subiectes: that such subiectes  
‘as are disobedient or rebellious against their  
‘princes, disobey God, and procure their owne  
‘damnation: that the gouernment of princes is  
‘a great blessing of God geuen for the common  
‘wealth, specially of the good and godly: for the  
‘comfort and cherishing of whom, God geueth  
‘and setteth by princes: & on the contrary part,  
‘to the feare and for the punishment of the euill  
‘and wicked. Finally that if seruauntes ought  
‘to obey their maisters, not only beyng gentle,  
‘but such as be froward: as well and much more  
‘ought subiectes to be obedient, not only to their  
‘good and curteous, but also to their sharpe and  
‘rigorous princes. It commeth therfore neither  
‘of chaunce & fortune (as they tearme it) nor of  
‘chance,



# and wylfull rebellion.

## The first part.

ambition of mortall men and women cly-  
myng by of theyr owne accorde to dominion,  
that there be Kynges, Queenes, Princes, and  
other gouernours ouer men being their sub-  
iectes: but all Kynges, Queenes, and other go-  
uernours are specialllye appoynted by the ordi-  
nauce of God. And as God him selfe, beyng of  
an infinite maiestie, power, & wysdome, ruleth  
and gouerneth all thynges in heauen and in  
earth, as the vniuersall Monarche & only king  
and Emperour ouer all, as being only able to  
take and beare the charge of all: so hath he con-  
stitute, ordayned, and set earthly prynces ouer  
particular kingdomes & dominions in earth,  
both for the auoydyng of all confusion, whiche  
els woulde be in the world if it should be with-  
out such gouernours, and for the great quiet  
and benefite of earthly men their subiects, and  
also that the princes them selues in auctho-  
ritie, power, wisdom, prouidence, & righteousnes  
in gouernment of people and countreys com-  
mitted to their charge, should resemble his hea-  
uenly gouernance, as the maiestie of heauenly  
things may by the basenesse of earthly thinges  
be shadowed and resembled: And for that simi-  
litude that is betweene the heauenly Monar-  
chie, and earthly kingdomes wel gouerned, our  
sauiour Christe in sundrye parables sayth that  
the kyngdome of heauen is resembled vnto a  
man a kyng, and as the name of the king is ve-  
ry often attributed and geuen vnto God in the  
holy scriptures, so doth God him selfe in the  
same.

Psal. 10. b. 16.  
& 45. a.  
6. & c.  
& 47. a. 2.

Eccle. 17. c.

Mat. 18. c. 23.  
& 22. a. 2.

Psal. 10. b. 16.  
& 45. a. b.  
& 47. a.  
2. & c.

Mat. 22. b. 13.  
and, 25. c. 34.

Pfal 82.b.6.

same scriptures sometime bouchsafe to communicate his name with earthly princes, tearing them Gods: Doubtlesse for that similitude of gouernment, which they haue or should haue not vnlike vnto God their king. Vnto the which similitude of heavenly gouernment, the nearer and nearer that an earthly prince doth come in his regiment, the greater blessing of Gods mercy is he vnto that countrey and people ouer whom he raigneth: and the further and further that an earthly prince doth swarue from the example of the heavenly gouernment, the greater plague he is of Gods wrath, and punishment by Gods iustice, vnto that countrey & people ouer whom God for their sinnes hath placed such a prince and gouernour. For it is in deede euident both by the scriptures, and by dayly experience, that the maintenaunce of all vertue and godlynesse, and consequently of the wealth and prosperitie of a kingdome & people, doth stand & rest more in a wise and good prince on the one part, then in great multitudes of other men being subiectes: and on the contrary part, the ouerthrowe of all vertue and godlynesse, and consequently the decay & vtter ruine of a Realme and people doth growe and come more by an vndiscrete & euill gouernour, then by many thousandes of other men beyng subiectes: thus say the holy scriptures, well is thee  
 ' O thou land (saith the preacher) whose king is  
 ' come of nobles, and whose princes eat in due  
 ' season, for necessitie, and not for lust. Agayne, a  
 wise

Ecc. 10. d. 16.



# and wylfull rebellion.

The first part.

wyse and righteous kyng maketh his Realme  
and people wealthy: and a good, mercyfull, and  
gracious prince, is as a shadowe in heate, as a  
defence in stormes, as deaw, as sweete shoures,  
as freshe water springes in great droughtes.  
Agayne, the scriptures of vndiscrete and euill  
princes speake thus, wo be to thee (O thou  
lande) whose kyng is but a chylde, and whose  
princes are early at their banquettes. Agayne,  
when the wicked do raigne, then men go to ru-  
ine. And agayne, A foolish prince destroyeth  
the people, and a couetous kyng vndoeth his  
subiectes. Thus speake the scriptures, thus ex-  
perience testifieth of good and euill princes.  
What shall subiectes do then? Shall they obey  
balaunt, stoute, wyse, and good princes, and  
contemne, disobey, and rebell against chyl-  
dren beyng their princes, or against vndiscrete and  
euill gouernours? God forbid. For first what  
a perillous thing were it to commit vnto the  
subiectes the iudgement which prince is wyse  
and godly, and his gouernment good, & whiche  
is otherwise: as though the foote must iudge of  
the head: an enterpryse very heynous, and must  
needes breede rebellion. For who els be they  
that are most inclined to rebellion, but suche  
hautie spirites? From whom springeth suche  
foule ruine of Realmes? Is not rebellion the  
greatest of all mischeefes? And who are most  
redie to the greatest mischeefes, but the worst  
men? Rebelles therefore the worst of all sub-  
iectes are most redie to rebellion, as beyng the

Pro 16. & 29

Eccle. 10.

Esaï 32. a.

Eccle 10 d. 16

Prou. 28.

& 29.

worst of all vices, and furthest from the dutie of a good subiect: as on the contrary part, the best subiectes are most firme and constant in obedience, as in the speciall and peculier vertue of good subiectes. what an vnworthy matter were it then to make the naughtiest subiectes, and most inclined to rebellion & all euill, iudges ouer their princes, ouer their gouernment, and ouer their counsellors, to determine whiche of them be good or tollerable, and whiche be euill, and so intollerable that they must needes be removed by rebels, being euer redie as the naughtiest subiectes. soonest to rebell against the best princes, specially if they be young in age, women in sere, or gentle, and curteous in gouernement, as trusting by their wicked boldnesse easily to ouerthrow their weakenesse and gentlenesse, or at the least so to feare the mindes of such princes, that they may haue impunitie of their mischeeuous doynges. But where as in deede a rebel is worse then the worst prince, and rebellion worse then the worst gouernement of the worst prince that hytherto hath ben: both are rebels vnmeet ministers, and rebellion an vnfit and vnwholsome medicine to resourme any small lackes in a prince, or to cure any litle greefes in gouernement, suche leude remedies beyng farre worse then any other maladies and disorders that can be in the body of a common wealth. But whatsoeuer the prince be, or his gouernement, it is euident that for the most part those princes whom some  
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subiectes do thinke to be very godly, and vnder whose gouernement they reioyce to liue: some other subiectes do take the same to be euill and vngodly, and do wishe for a chaunge. If therfore all subiectes that mislike of their prince, shoulde rebell, no Realme shoulde ever be without rebellion. It were more meete that rebels shoulde heare the aduise of wise men, and geue place vnto their iudgement, & folowe the example of obedient subiectes, as reason is that they whose vnderstanding is blinded with so euill an affection, shoulde geue place to them that be of sounde iudgement, and that the worse should geue place to the better: and so might Realmes continue in long obedience, peace, & quietnesse. But what if the prince be vndiscrete, & euill in deede, and it also euident to all mens eyes, that he so is? I aske agayne, what if it be long of the wickednesse of the subiectes, that the prince is vndiscrete or euill? Shall the subiectes both by their wickednesse prouoke God for their deserved punishment to geue them an vndiscrete or euill prince, and also rebell against hym, and withall against God, who for the punishment of their sinnes dyd geue them suche a prince? Wyl you heare the scriptures concerning this point? God (say the holy scriptures) maketh a wicked man to raigne for the sinnes of the people. Agayne, God geueth a prince in his anger (meaning an euill one) and taketh away a prince in his displeasure, meaning specially when he taketh away a good prince for

Iob. 34. d 30.

Osee. 13. 6.

The first part.

Against disobedience

2 Par. 2. & c. 9  
Prou. 16.

1. Reg. 12. c.

Prou. 21. a.  
Efd. 7. d.

the sinnes of the people: as in our memorie he  
toke away our good Iosias kyng Edward in  
his young and good yeres for our wickednesse.  
And contrarily, the scriptures do teache that  
God geueth wysdome vnto princes, and maketh  
a wyse and good kyng to raigne ouer that peo-  
ple whom he loueth, and who loueth hym.  
Agayne, If the people obey God, both they and  
their kyng shall prosper & be safe, els both shall  
perishe, saith God by the mouth of Samuel.  
Here you see, that God placeth aswell euyll  
princes as good, and for what cause he doth  
both. If we therefore wyll haue a good prince,  
eyther to be geuen vs, or to continue, nowe we  
haue such a one, let vs by our obedience to God  
and to our prince, moue God therunto. If we  
will haue an euyl prince (when God shall sende  
such a one) taken away, and a good in his place,  
let vs take away our wickednesse, which prouo-  
keth God to place such an one ouer vs, and God  
wyll eyther displace hym, or of an euyl prince,  
make hym a good prince: so that we first wyll  
chaunge our euyl into good. For wyll you  
heare the scriptures? The heart of the prince  
is in Gods hande, whiche way soeuer it shall  
please hym, he turneth it. Thus say the scrip-  
tures, wherefore let vs turne from our sinnes  
vnto the Lorde with all our heartes, & he wyll  
turne the heart of the prince vnto our quiet and  
wealth: Els for subiectes to deserue through  
their sinnes to haue an euyl prince, and then  
to rebell against hym, were double and treble  
euyl,



and wylfull rebellion.

The first part.

euill, by prouoking God more to plague them: May let vs either deserue to haue a good prince, or let vs patiently suffer and obey such as we deserue. And whether the prince be good or euill, let vs accordyng to the counsell of the holy scriptures pray for the prince, for his continuance and increase in goodnesse yf he be good, and for his amendement yf he be euill. Wyl you here the scriptures concerning this most necessarie poynt? I exhort therefore saith 1. Timo. 2. 2. saint Paul, that aboue al thinges, prayers, supplications, intercessions, & geuing of thanks be had for all men, for kinges, and all that are in aucthoritie, that we may liue a quiet and peaceable lyfe with all godlynesse: for that is good and acceptable in the sight of God our sauiour. &c. This is saint Pauls counsell. And who I pray you was prince ouer the most part of Christians, when gods holy spirite by saint Pauls pen gaue them this lesson? Forsooth, Caligula, Clodius, or Nero, who were not onely no Christians, but Pagans, and also either foolish rulers, or most cruell tyrantes. Wyl you yet heare the worde of God to the Jewes, when they were prisoners vnder Nabuchodonozor king of Babylon, after he had slaine their king, nobles, parentes, children, and kinssolkes, burned their countrey, cities, yea Hierusalem it selfe, and the holy temple, and had caried the residue remayning aliuie captiues with him vnto Babylon? Wyl you heare yet what the prophete Baruch sayth vnto Gods people be-

The first part.

Against disobedience

Baruc. i. b. ii.

'ing in this captiuitie: Pray you, sayth the pro-  
'phete, for the lyfe of Nabuchodonozor kyng of  
'Babylon, and for the lyfe of Balthaser his  
'sonne, that their dayes may be as the dayes of  
'heauen vpon the earth, that God also may geue  
'vs strength, and lighten our eyes, that we may  
'liue vnder the defence of Nabuchodonozor king  
'of Babylon, and vnder the protection of Bal-  
'thaser his sonne, that we may long do them  
'seruice, and finde sauour in their sight. Pray  
'for vs also vnto the Lord our God, for we haue  
'sinned agaynst the Lord our God. Thus farre  
the prophete Baruch his wordes: whiche are  
spoken by him vnto the people of God, of that  
kyng, who was an heathen, a tyraunt, and cru-  
el oppressour of them, and had ben a murthe-  
rer of many thousandes of their nation, and a  
destroyer of their countrey, with a confession  
that their sinnes had deserued such a prince to  
raigne ouer them. And shall the olde Christi-  
stians, by saint Paules exhortation, pray for  
Caligula, Clodius, or Nero? Shall the Jewes  
pray for Nabuchodonozor? these Emperours  
and kinges being straungers vnto them, being  
Pagans and Infidels, being murtherers, ty-  
rauntres, and cruell oppressours of them, and  
the destroyers of their countrey, countrey men,  
and kinsmen, the burners of their villages,  
townes, cities, and temples? And shall not we  
pray for the long, prosperous, and godly raigne  
of our naturall prince? no straunger (which is  
observed as a great blessing in the scriptures)

Deut. 17. c.

15.

of



# and wylfull rebellion.

The first part.

of our Christian, our most gracious Soue-  
raigne, no Heathen, nor Pagan prince? Shall  
we not pray for the health of our most merci-  
full, most louing Soueraigne, the preseruer of  
vs and our countrey, in so long peace, quietnes,  
and securitie, no cruell person, no tyrant, no  
spoyler of our goodes, no shedder of our bloods,  
no burner, and destroyer of our towne, cities,  
and countrey, as were those, for whom yet as  
ye haue heard, Christians, being their subiectes  
ought to pray? Let vs not commit so great  
ingratitude agaynst God and our Soue-  
raigne, as not continually to thanke God for  
this gouernment, and for his great and conti-  
nuall benefites and blessings powred vpon vs  
by such gouernment. Let vs not commit so  
great a sinne agaynst God, agaynst our selues,  
and our countrey, as not to pray continually  
vnto God for the long continuance of so gra-  
tious a ruler vnto vs, and our countrey. Els  
shal we be vnworthy any longer to enioy those  
benefites and blessings of God, which hither-  
to we haue had by her: and shalbe most worthy  
to fall into all those mischiefes and miseries,  
whiche we & our countrey haue by gods grace  
through her gouernment hitherto escaped.  
What shall we say of those subiectes? may we  
call them by the name of subiectes? who nei-  
ther be thankfull, nor make any prayer to God  
for so gracious a Soueraigne: but also them  
selues take armes wickedly, assemble cōpanies  
& bandes of rebels, to breake the publike peace  
to

so long continued, & to make, not warre, but rebellion, to endaunger the person of such a gracious Soueraigne, to hazard the estate of their countrey (for whose defence they shoulde be ready to spende their liues) and being Englishemen, to robbe, spoyle, destroy & burne in Englande Englishemen, to kill and murther their owne neighbours and kinsfolke, their owne countrey men, to do all euill and mischiefe, yea and more to then forraigne enemies woulde, or coulde do: what shall we say of these men, who vse them selues thus rebelliously agaynst their gracious Soueraigne: who, yf God for their wickednes had geuen them an heathen tyrant to raigne ouer them, were by gods word bound to obey him, and to pray for him. what may be spoken of them: so farre doth their unkindnes, unnaturalnesse, wickednesse, mischeuousnesse in their doinges, passe and excel any thing, and all thinges that can be expessed or vttered by wordes. Only let vs wishe vnto all such most speedie repentaunce, and with so greuous sorrow of heart, as such so horrible sinnes against the maiestie of God do require, who in most extreme unthankfulnesse do rise not only against their gracious prince, agaynst their naturall countrey, but agaynst all their countrey men, women, and children, against them selues, their wiues, children, and kinsfolkes, and by so wicked an example agaynst all Christendome, and agaynst whole mankinde of all maner of people throughout the wyde worlde: suche repentaunce



and wylfull rebellion.

The first part.

taunce, I say, suche sorowe of heart God graunt vnto all such whosoever ryse of private and malicious purpose, as is meete for suche mischeues attempted, and wrought by them. And vnto vs and all other subiectes, God of his mercy graunt, that we may be most vnylike to all such, and most lyke to good, naturall, louing, and obedient subiectes: nay, that we may be such in deede, not only shewing all obedience our selues, but as many of vs as be able to the uttermost of our power, habilitie, and vnderstanding, to stay and repress all rebels, and rebellions against God, our gracious prince, and natural countrey, at enery occasion that is offered vnto vs. And that whiche we all are hable to do, vnlesse we do it, we shall be most wicked and most worthy to feele in the ende suche extreme plagues, as God hath euer powred vpon rebels. Let vs all make continuall prayers vnto almightie God, euen from the bottome of our heartes, that he wyll geue his grace, power, and strength vnto our gracious Queene Elizabeth, to banquish and subdue all, as well rebels at home, as forraine enemies, that all domesticall rebellions beyng suppressed and pacified, and all outwarde inuasions repulsed and abandoned, we may not only be sure, and long continue in all obedience vnto our gracious soueraigne, and in that peaceable and quiet life whiche hytherto we haue lead vnder her Maiestie, with all securitie: but also that both our gracious Queene Elizabeth, and we her subiectes, may altogether in al obedience vnto God

the king of all kinges, and vnto his holy lawes, leade our liues so in this worlde, in all bertue and godlinesse, that in the worlde to come we may enioy his euerlasting kyngdome: whiche I beseeche God to graunt, as well to our gracious soueraigne, as vnto vs all, for his sonne our sauour Iesus Christes sake, to whom with the father and the holy ghost, one God and king immortall, be all glory, prayse, and thanks geuing worlde without ende. Amen.

Thus haue you heard the first part of this Homilie, nowe good people let vs pray.

### ¶ The prayer.



Most mightie God, the Lorde of hostes, the gouernour of all creatures, the only geuer of all victories, who alone art hable to strengthen the weake against the mightie, and to vanquish the infinite multitudes of thyne enemies with the countenance of a few of thy seruantes calling vpon thy name, and trusting in thee: Defende, O Lorde, thy seruant and our gouernour vnder thee, our Queene Elizabeth, and all thy people committed to her charge, & especially at this tyme, O Lorde, withstande the crueltie of all those which be common enemies aswel to the trueth of thy eternall worde, as to their owne natural prince and countrey, and manifestly to this crowne and Realme of Englande, whiche thou hast of thy diuine prouidence assigned in these our dayes to the gouernement of thy seruant



and wylfull rebellion.

The first part.

Warrant our soueraigne and gracious Queene.  
O most mercifull father (if it be thy holy wyll)  
make soft and tender the stonie heartes of all  
those that exalt them selues against thy trueth,  
and seeke eyther to trouble the quiet of this  
Realme of Englande, or to oppresse the crowne  
of the same, & conuert them to the knowledge  
of thy sonne the only sauour of the worlde Je-  
sus Christe, that we and they may ioyntly glo-  
rifie thy mercies. Lighten we besech thee their  
ignorant heartes to embrace the trueth of thy  
worde, or els so abate their crueltie (O most  
mightie Lorde) that this our Christian Region  
with others that confesse thy holy Gospel, may  
obtaine by thine ayde & strength suretie from al  
enemies, without shedding of Christian blood,  
wherby all they whiche be oppressed with their  
tyrannie, may be relieved, and they which be in  
feare of their crueltie, may be comforted: and fi-  
nally that all Christian Realmes, and specially  
this Realme of Englande, may by thy defence  
and protection continue in the trueth of the  
Gospel, and enjoy perfect peace, quietnesse, and  
securitie: and that we for these thy mercies,  
ioyntly altogether with one consonant heart &  
boyce, may thankfully render to thee all laude  
and prayse, that we knit in one godly concorde  
and bunitie amongst our selues, may continual-  
ly magnifie thy glorious name, who with thy  
sonne our sauour Jesus Christe, and the holy  
ghost, art one eternall, almightie, and most mer-  
cifull God. To whom be all laude and prayse,  
worlde without ende. Amen.

# The seconde part of *the Homilie against disobedience* and wylfull rebellion.

## ¶ The seconde part.



**I**n the first part of this treatie of obedience of subiectes to their princes, and against disobedience & rebellion, I haue alleaged diuers sentences out of the holy Scriptures for proofe: so shall it be good for the better both declarati-

on and confirmation of the sayde holsome doctrine, to alleage one example, or two out of the same holy scriptures, of the obedience of subiectes, not only vnto their good and gracious gouernours, but also vnto their euill and vnhinde princes. As kynge Saule was not of the best, but rather of the worst sort of princes, as beyng out of Gods fauour for his disobedience against God in sparing (in a wrong pitie) the kynge Agag, whom almightie God commaunded to be slayne, according to the iustice of God against his sworne enemy: & although Saule of a deuotion ment to sacrifice such thinges as he spared of the Amalechites to the honour and  
seruice

1. Reg. 15. c. 11.  
& c. 22. & 35.



and wylfull rebellion.

The second part.

service of God : yet Saul was reprov'd for his  
 wrong mercie and deuotion, and was told that  
 obedience woulde haue more pleased him then  
 such lenitie, whiche sinfull humanitie (sayth  
 holy Chrysostome) is more cruell before God,  
 then any murder or shedding of blood, when it  
 is commaunded of God. But yet how euill soe-  
 uer Saul the kyng was, and out of Gods fa-  
 uour, yet was he obeyed of his subiect Dauid  
 the very best of al subiectes, and most balaunt  
 in the service of his prince and countrey in the  
 warres, the most obedient and louing in peace,  
 and alwayes most true and saythfull to his  
 Soueraigne and Lorde, and furdest of from all  
 maner rebellion. For the which his most pain-  
 full, true and saythfull service, kyng Saul yet  
 rewarded him not only with great unkindnes,  
 but also sought his destruction and death by al  
 meanes possible : so that Dauid was faine to  
 saue his lyfe, not by rebellion, nor any resi-  
 stance, but by flight and hiding him selfe from  
 the kynges sight : whiche notwithstanding,  
 when kyng Saul vpon a time came alone in-  
 to the caue where Dauid was, so that Dauid  
 might easely haue slaine him, yet would he nei-  
 ther hurt him him selfe, neither suffer any of  
 his men to lay handes vpon him. An other  
 time also Dauid entring by night with one  
 Abisai a balaunt and a fearce man, into the  
 tent where kyng Saul dyd lye a sleepe, where  
 also he might yet more easely haue slayne him,  
 yet woulde he neither hurt hym him selfe, nor

Chriso.to.  
 1. Home. 1.  
 aduersus  
 Iudeos.  
 1. Reg. 18. c.  
 10. 11.  
 1. Reg. 16. c.  
 14. & c. 15.  
 1. Reg 19. b. 9  
 & c. 20.  
 1. Reg. 17. d.  
 26. & c.  
 1. Reg 18. g.  
 27.  
 1. Reg. 19. a. 5  
 & b. 8.  
 1. Reg. 23.  
 1. Reg. 27.  
 1. Reg 16. d.  
 25.  
 1. Reg 19. a. 4  
 1. Re. 24. b. 9.  
 1. Reg. 18. c. 9.  
 & f. 25. g. 29.  
 1. Re. 19. b. 19.  
 1. Re. 19. b. 19.  
 1. Reg. 21.  
 1. Reg. 22.  
 1. Re. 24. a. 5.  
 1. Re 24. b. 8.  
 1. Re. 26 a. 5.

The second part.

Against disobedience

i.Re.26.b.9.

suffer Abisai (who was willing and readie to  
slea kyng Saul) once to touche him. Thus  
dyd Dauid deale with Saul his prince, not  
withstandyng that kyng Saul continually  
sought his death and destruction. It shall not  
be amisse vnto these deedes of Dauid to adde  
his wordes, and to shewe you what he spake  
vnto such as encouraged him to take his opor-  
tunitie and aduantage to slea kyng Saul, as  
his mortall enemye, when he might. The Lord  
keepe me, sayth Dauid, from doing that thing,  
and from laying handes vpon my lord, Gods  
annoynted. For who can lay his hande vppon  
the Lordes annoynted, and be gilelesse? As  
truely as the Lord liueth, except that the lord  
do smyte him, or his dayes shall come to dye, or  
that he go downe to warre, and be slaine in  
battell: the Lord be mercifull vnto me, that I  
lay not my hande vpon the Lordes annoynted.  
These be Dauids wordes spoken at sundry  
times, to diuers his seruantes prouoking him  
to slay kyng Saul, when oportunitie serued  
him therevnto. Neither is it to be omitted and  
left out, howe when an Amalechite had slaine  
kyng Saul even at Saules owne bidding and  
commaundement (for he would liue no longer  
nowe, for that he had lost the feeelde agaynst his  
enemies the Philistines,) the saide Amalechite  
makynge great hast to bryng first worde and  
newes thereof vnto Dauid, as ioyous vnto  
him, for the death of his mortall enemye, bryn-  
ging withall the crowne that was vpon kyng  
Saules

i.Re.24.a.5.

i.Reg.24.b.

7.&c.

i.Reg.26.b.

9.&b.10.

&c.

i.Re.24.a.5.

i.Reg.1.b.7.

&b.9.

2.Re.1.b.10.



and wylfull rebellion. The seconde part.

Saules head, and the bracelet that was upon his arme, both as a prooofe of the trueth of his newes, and also as fit and pleasauit presentes vnto Dauid, beyng by god appoynted to be kyng Saul his successour in the kyngdome: Yet was that faythfull and godly Dauid so farre from reioycing at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre of from thankesgeuing to the messenger, either for his deede in kyllyng the kyng, though his deadly enemy, or for his message and newes, or for his presentes that he brought, that he sayde vnto him, Howe happened it that thou wast not afrayde to lay thy handes vpon the Lordes annoynted to slea him? wherevpon, immediatly he commaunded one of his seruauntes to kill the messenger, & said, Thy blood be vpon thine owne head, for thyne owne mouth hath witnessed agaynst thy selfe, in confessing that thou hast slaine the Lordes annoynted. This example dearely beloued, is notable, and the circumstances thereof are well to be consydered, for the better instruction of all subiectes in their bounden dutie of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt agaynst their prince. On the one part Dauid was not only a good and true subiect, but also such a subiect, as both in peace and warre had serued and saued his princes honour and lyfe, and deliuered his countrey and countreyemen from great daungers of Infidels, forrayne and

2 Reg. i. c. 11.

2 Re. i. c. 14.  
& c. 15.

The second part.

Against disobedience

i. Re 18. d. 16.  
& g 30.

i. Reg. 16. c.  
12 & c.

1. Reg. 18. c. 11.

i. Reg. 15. c. 11.  
i. Reg. 18. c.  
10. 12.

i. Reg. 19.  
& 22. & f. 26

most cruell enemies, horribly inuading the king, and his countrey : for the whiche David was in singuler fauour with all the people, so that he might haue had great numbers of them at his commaundement, yf he woulde haue attempted any thing. Besides this, David was no common or absolute subiect, but heere apparant to the crowne and kyngdome, by god appoynted to raigne after Saul : which as yt increased the fauour of the people, that knewe it, towarde David, so dyd it make Davids cause and case much differing from the case of common and absolute subiectes. And which is most of all, David was highlie and singularlie in the fauour of God. On the contrary part, kyng Saul was out of Gods fauour, (for that cause whiche is before rehearsed,) and he as it were Gods enemye, and therefore lyke in warre and peace to be hurtfull and pernicious vnto the common wealth, and that was knowen to many of his subiectes, for that he was openly rebuked of Samuel for his disobedience vnto God, which myght make the people the lesse to esteeme him. King Saul was also vnto David a mortall and deadly enemye, though without Davids deseruing, who by his faythfull, painfull, profitable, yea most necessarie seruice, had well deserued as of his countrey, so of his prince, but kyng Saule farre otherwyle: the more was his unkindnesse, hatred, and crueltie towarde such a good subiect, both odious and detestable. Yet woulde David  
neither



# and wylfull rebellion.

## The second part.

neither hym selfe flea, nor hurt such an enemye, for that he was his prince and Lord, nor would suffer any other to kyll, hurt, or lay hande vpon hym, when he might haue ben slayne without any sturre, tumult, or daunger of any mans lyfe. Nowe let Dauid aunswere to suche demaundes, as men desirous of rebellion do vse to make. Shall not we, specially being so good men as we are, ryle and rebell against a prince hated of God, and Gods enemye: and therefore lyke not to prosper eyther in warre or peace, but to be hurtfull and pernicious to the common wealth? No saith good and godly Dauid, Gods and such a kynges saythfull subiect: and so conuicting such subiectes as attempt any rebellion against such a king, to be neither good subiectes nor good men. But say they, shall we not ryle and rebell against so vnkinde a prince, nothing consydering or regarding our true saythfull and paynesful seruice, or the safegarde of our posteritie? No saith good Dauid, whom no suche vnkindnesse coulde cause to forsake his due obedience to his soueraigne. Shall we not say they, ryle and rebell against our knowen, mortall, and deadly enemye, that seeketh our liues? No saith godly Dauid, who had learned the lesson that our Saviour afterwarde playnely taught, that we shoulde do no hurt to our felowe subiectes, though they hate vs, and be our enemies: muche lesse vnto our prince, though he were our enemye. Shall we not assemble an armie of such good felowes as

The demaunde.

The answer.

The demaunde.

The answer.

The demaunde.

The answer.

The demaunde.

The second part.

Against disobedience

The aun-  
swere.

The de-  
maunde.

The aun-  
swere.

The de-  
maunde.

The aun-  
swere.

we are, and by hazarding of our liues, and the  
liues of such as shall withstande vs, and with-  
all hazarding the whole estate of our countrey,  
remoue so naughtie a prince? No saith godly  
Dauid, for I, when I myght without assem-  
bling force, or number of men, without tumult  
or hazarde of any mans lyfe, or shedding of any  
drop of blood haue deliuered my selfe and my  
countrey of an euyl prince, yet woulde I not  
do it. Are not they (say some) lustie and cou-  
ragious captaynes, valiaunt men of stomache,  
and good mens bodyes, that do venture by force  
to kyll or depose their kyng, beyng a naughtie  
prince, and their mortall enemye? They may be  
as lustie, as couragious as they list, yet saith  
godly Dauid, they can be no good nor godly  
men that so do: for I not only haue rebuked,  
but also commaunded hym to be slayne as a  
wicked man, which slue kyng Saule myne ene-  
mie, though he beyng wearie of his life for the  
losse of the victorie against his enemies, desired  
that man to slay hym. what shall we then do  
to an euyl, to an unkynde prince, an enemye to  
vs, hated of God, hurtfull to the common  
wealth. &c. Lay no violent hande vpon hym  
saith good Dauid, but let hym liue vntill God  
appoint and worke his ende, eyther in warre  
by lawfull enemies, not by trayterous sub-  
iectes, or by naturall death. Thus woulde god-  
ly Dauid make aunswere: And saint Paule  
as ye heard before, wylleth vs to pray also for  
such a prince. If kyng Dauid woulde make  
these



and wylfull rebellion.

The second part.

these aunsweres, as by his deedes and wordes recorded in the holy scriptures, in deede he doth make vnto all such demaundes concerning rebelling against euill princes, unkinde princes, cruell princes, princes that be to their good subiectes mortall enemies, princes that are out of Gods fauour, and so hurtfull, or like to be hurtfull to the common wealth: what aunswere thinke you, woulde he make to those that demaunde, whether they (being naughtie and unkinde subiectes) may not to the great hazarde of the lyfe of many thousandes, and the vtter daunger of the state of the common wealth and whole Realme, assemble a sort of rebels, to put in feare, or to depose or destroy their naturall and louing princes, enemye to none, good to all, euen to them the worst of all other, the mayntayner of perpetuall peace, quietnesse, and securitie, most beneficiall to the common wealth, most necessarie for the safegarde of the whole Realme: what aunswere woulde Dauid make to their demaunde, whether they may not attempt cruelly and vnnaturally, to destroy so peaceable and mercyfull a princes, what I say woulde Dauid so reuerently speaking of Saule, and so patiently suffering so euill a king: what woulde he aunswere & say to such demaundes? what woulde he say, nay what woulde he do to such hie attempters, who so said and dyd, as you before haue hearde, vnto hym that slue the kyng his maister, though a most wicked prince? If he punished with death as

An vnnaturall and wicked question.

The second part.

Against disobedience

a wicked doer, such a man? with what reproches of wordes would he reuyle such, yea with what tormentes of most shamefull deathes would he destroy suche hell houndes rather then euill men, suche rebels I meane, as I last spake of? For if they who do disobey an euill and vnkynde prince, be most vnlyke vnto Dauid that good subiect: what be they, who do rebell against a moste naturall and louyng prince? And if Dauid beyng so good a subiect, that he obeyed so euill a kyng, was worthy of a subiect to be made a kyng hym selfe: what be they, who are so euill subiectes that they wyl rebell against their gracious prince, worthy of? Surely no mortall man can expresse with wordes, nor conceaue in mynde the horrible and most dreadfull dampnation that such be worthy of: who disdayning to be the quiet and happy subiectes of their good prince, are most worthy to be the miserable captiues and byle slaues of that infernall tyrant Satan, with hym to suffer eternall slauerie and tormentes. This one example of the good subiect Dauid out of the olde Testament may suffice, and for the notablenesse of it serue for all. In the newe Testament the excellent example of the blessed birgin Marie the mother of our sauiour Christe, doth at the first offer it selfe. When proclamation or commaundement was sent into Iurie from Augustus the Emperour of Rome, that the people there shoulde repaire vnto their owne cities

Luke. 2. a. 1.  
&c.



and wylfull rebellion.

The seconde part.

ties and dwelling places, there to be tared: Neither dyd the blessed virgin, though both highly in Gods fauour, and also being of the royall blood of the auncient naturall kinges of Iurie, disdain to obey the commaundement of an heathen and forraine prince, when God had placed such a one ouer them: Neither dyd she alledge for an excuse, that she was great with chylde, and most neare her time of deliuerance: Neither grudged she at the length and tediousnesse of the iourney from Nazareth to Bethlehenn, from whence and whyther she must go to be tared: Neither repined she at the sharpnesse of the dead time of winter, being the latter ende of December, an vnhandsome time to trauell in, specially a long iourney for a woman being in her case: but al excuses set a part, she obeyed, and came to the appoynted place, where at her comming she founde such great resort and throng of people, that finding no place in any Inn, she was faine after her long painefull and tedious iourney, to take by her lodging in a stable, where also she was deliuered of her blessed childe: and this also declareth howe neare her time she toke that iourney. This obedience of this most noble, and most vertuous Ladie, to a forraigne and Pagan prince, doth well teache vs, (who in comparison to her are most base and vile) what redie obedience we do owe to our naturall and gracious Soueraigne. Howebeit in this case the obedience of the whole Jewissh nation (beyng

Luke.2 a.7.

Luke.2 a.3.

The second part.

Against disobedience

Mat. 17. d.

25. &c.

Mar. 12. b. 17.

Luk. 20. d. 25

Mat. 27. a. 2.

Luk. 23. a. 1.

Iohn. 19. b. 10

Mat. 27. c. 26

Luk. 23. d. 24

otherwyle a stubberne people) vnto the commaundement of the same forraigne heathen prince, doth proue, that such Christians as do not most readily obey their naturall gracious Soueraigne, are farre worse then the stubberne Jewes, whom yet we accompt as the worst of all people. But no example ought to be of more force with vs Christians, then the example of Christe our maister and Sauour, who though he were the sonne of God, yet dyd alwayes behaue him selfe most reuerently to such men as were in auctoritie in the worlde in his time, & he not rebelliously behaued him selfe, but openly dyd teache the Jewes to pay tribute vnto the Romane Emperour, though a forraigne, & a Pagan prince, yea him selfe with his Apostles payde tribute vnto him: & finally, being brought before Pontius Pilate a straunger borne, and an heathen man, being lord president of Iurie, he acknowledged his auctoritie and power to be geuen him from God, and obeyed patiently the sentence of most painefull and shamefull death, which the sayde iudge pronounced and gaue most vniustly agaynst hym, without any grudge, murmuring, or euil word once geuing. There be many other examples of the obedience to princes, euen such as be euil, in the newe Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternal example, which the sonne of God, and so the Lorde of all Iesus Christ, hath geuen to vs his Christians and seruantes,



and wylfull rebellion.

The seconde part.

uauntes, and such as may serue for al, to teache  
vs to obey princes though straungers, wicked,  
and wrongfull, when God for our sinnes shall  
place such ouer vs. whereby it foloweth bna-  
uoydably, that such as do disobey or rebell a-  
gaynst their owne naturall gracious Soue-  
raignes, howsoeuer they call them selues, or be  
named of others, yet are they in deede no true  
Christians, but worse then Jewes, worse then  
Heathens, and such as shall neuer enjoy the  
kyngdome of heauen, which Christe by his obe-  
dience purchased for true Christians being obe-  
dient to him the kyng of all kynges, & to their  
prince whom he hath placed ouer them: the  
whiche kyngdome the peculiar place of all such  
obedient subiectes, I beseeche God our

heauenly father, for the same our sa-

uiour Iesus Christes sake to

graunt vnto vs, to whom

with the holy ghost be

all laude, honour,

and glory, now

and for euer,

Amen.

Thus haue you heard the seconde part of this  
Homelie, nowe good people let vs pray.

The prayer: as before.

¶

# The thirde part of *the Homilie against disobedience* and wylfull rebellion.

¶ The thirde part.



**S** I haue in the first part of this treatise shewed vnto you the doctrine of the holie scriptures, as concerning the obedience of true subiects to their princes, even as well to such as be euill, as vnto the good: and in the second part of the same treatie confirmed the sayde doctrine by notable examples like wyle taken out of the holy scriptures: so remaineth it now that I partly do declare vnto you in this third part, what an abhominable sinne agaynst God and man rebellion is, and howe dreadfully the wrath of God is kindled and inflamed agaynst all rebels, and what horrible plagues, punishments, a deathes, and finally eternal dampnation doth hang ouer their heades: as howe on the contrary part good & obedient subiects are in Gods fauour, and be partakers of peace, quietnesse, and securitie, with other Gods manifold blessings in this worlde, and by his mercies



# and wylfull rebellion.

## The thirde part.

cles through our sauour Christe, of lyfe euer-  
lasting also in the worlde to come. Howe hor-  
rible a sinne against God and man rebellion is,  
can not possiblie be expressed according vnto the  
greatnesse therof. For he that nameth rebelli-  
on, nameth not a singuler, or one only sinne, as  
is theft, robberie, murder, and such like: but he  
nameth the whole poodle & sinke of all sinnes  
against God and man, against his prince, his  
countrey, his countreyemen, his parentes, his  
children, his kinsefolkes, his freendes, & against  
al men vniuersally, al sinnes I say against God  
and all men heaped together nameth he, that  
nameth rebellion. For concerning the offence  
of Gods maiestie, who seeth not that rebellion  
repleth first by contempt of God and of his holy  
ordinaunces and lawes, wherein he so straight-  
ly commaundeth obedience, forbiddeth disobe-  
dience and rebellion? And besides the disho-  
nour done by rebels vnto Gods holy name, by  
their breaking of the othe made to their prince,  
with the attestation of Gods name, and calling  
of his maiestie to witnesse, who heareth not  
the horrible othes, and blasphemies of Gods ho-  
ly name that are bled dayly amongst rebelles,  
that is eyther amongst them, or heareth the  
trueth of their behauiour? Who knoweth not  
that rebels do not only them selues leaue all  
workes necessarie to be done vpon workedayes,  
vndone, whyles they accomplishe their abomi-  
nable worke of rebellion, and do compell others  
that woulde gladly be well occupied, to do the  
same;

Rom 13.  
The first  
table of  
Gods lawe  
broken by  
rebellion  
& the sinnes  
of rebels a-  
gainst God.

same: but also howe rebels do not only leaue the Sabbath day of the Lorde bnsanctified, the Temple and Church of the Lorde bnsorted into, but also do by their workes of wickednesse most horribly prophane and pollute the Sabbath day, seruing Satan, and by doying of his worke, making it the deuils day, in steede of the Lordes day? Besides that, they compell good men that woulde gladly serue the Lorde assembling in his Temple and Church vpon his day, as becommeth the Lordes seruantes, to assemble and meete armed in the feelde, to resist the furie of such rebels. Yea and many rebels, lest they should leaue any part of Gods commaundementes in the first table of his lawe vnbroken, or any sinne against God vndone, do make rebellion for the mainteynaunce of their images & idols, and of their idolatrie committed, or to be committed by them: and in despite of god, cut and teare in sunder his holy worde, & treade it vnder their feete, as of late ye knowe was done. As concerning the second table of Gods lawe, and all sinnes that may be committed against man, who seeth not that they be all containned in rebellion? For first the rebels do not only dishonour their prince the parent of their countrey, but also do dishonour and shame their naturall parentes, if they haue any; do shame their kindred and freendes, do disherite and vndo for euer their chyl dren and heyres. Theftes, robberies, & murtheres, which of all sinnes are most lothed of most men, are in no men so much,

The fift  
commaun-  
dement.

The first  
& the eght  
commaun-  
dement.



and wylfull rebellion.

The thirde part.

nor so perniciously and mischeuously, as in rebels. For the most errant theeves and cruellest murderers that euer were, so long as they refrayne from rebellion, as they are not many in number, so spreadeth their wickednesse & damnation vnto a fewe, they spoyle but a fewe, they shed the blood but offew in comparison. But rebels are the cause of infinite robberies, and murders of great multitudes, and of those also whom they shoulde defende from the spoyle and violence of other: and as rebels are many in number, so doth their wickednesse & damnation spread it selfe vnto many. And if whoredome & adulterie amongst suche persons as are agreeable to suche wickednesse, are (as they in deedes be) most damnable: what are the forceable oppressions of matrones and mens wyues, and the violating and deflowring of birgins and maydes, which are most ryfe with rebels; howe horrible and damnable thinke you are they? Howe besides that, rebels by breache of their sayth geuen, and othe made to their prince, be guiltye of most damnable periuurie, it is wonderful to see what false colours and fayned causes, by sclaunderous lyes made bpō their prince, and the counsellors, rebels wyll deuise to cloke their rebellion withall, which is the worst and most damnable of al false witness bearing that may be possible. For what shoulde I speake of coueting or desiring of other mens wiues, houses, landes, goodes, and seruantes in rebels, who by their willes would leaue vnto no man any thing of his owne?

The seventh commaundement.

The ninth commaundement.

The tenth commaundement.

Thus you see that al Gods lawes are by rebels  
 biolated and broken, and that all sinnes possi-  
 ble to be committed against god or man, be con-  
 tained in rebellion: which sinnes if a man list  
 to name by the accustomed names of the seuen  
 capital or deadly sinnes, as pryde, enuie, wrath,  
 couetousnesse, sloth, gluttonie, and lecherie, he  
 shall finde them all in rebellion, and amongst  
 rebels. For first, as ambition and desire to be a  
 loft, whiche is the proprietie of pryde, styreth  
 by many mens myndes to rebellion: so com-  
 meth it of a luciferian pryde and presumption,  
 that a fewe rebellious subiectes shoulde set  
 them selues by against the maiestie of their  
 prince, against the wysdome of the counsellors,  
 against the power and force of all nobilitie,  
 and the faythfull subiectes and people of the  
 whole Realme. As for enuie, wrath, murder,  
 and desire of blood, and couetousnesse of other  
 mens goods, landes, and liuings, they are the  
 inseparable accidentes of all rebels, and peculi-  
 er properties that do usually stirre by wicked  
 men vnto rebellion. Nowe such as by riotous-  
 nes, gluttonie, drunkennesse, excelle of apparell,  
 and vnchristie games, haue wasted their owne  
 goodes vnchristily, the same are most apt vnto  
 and most desirous of rebellion, whereby they  
 trust to come by other mens goodes, vnlawful-  
 ly and violently. And where other gluttons  
 and drunkardes take to much of such meates  
 and drinkes as are serued to tables, rebels wast  
 and consume in sport space all corne in barnes,  
 and in other places, and in other felldes,



and wylfull rebellion.

The thirde part.

feeldes, or elswhere, whole graners, whole  
storehouses, whole cellers, deuoure whole  
flockes of sheepe, whole droues of oxen & kine.  
And as rebels that are married, leauing their  
owne wiues at home, do most vngraciously: so  
much more do vnmarrried men worse then any  
stallands or horses, being now by rebellion set  
at libertie from correctiō of lawes which brid-  
led them befoze, whiche abuse by force other  
mens wiues, & daughters, and rauishe virgins,  
and maydens, most shamefullie, abominable,  
and damnable. Thus all sinnes, by all names  
that sinnes may be named, and by all meanes  
that all sinnes may be committed & wrought,  
do all wholly vpon heapes folowe rebellion, &  
are to be founde altogether amongst rebelles.  
Nowe wheras pestilence, famine, and warre,  
are by the holy scriptures declared to be the  
greatest worldly plagues and miseries that  
lightly can be, it is euident, that all the mise-  
ries whiche all these plagues haue in them,  
do wholly altogether folowe rebellion, where-  
in as all their miseries be, so is there much  
more mischief then in them all. For it is  
known that in the resorting of great com-  
panies of men together, whiche in rebell-  
ion happeneth both vpon the part of true sub-  
iectes, and of the rebels, by their close lying to-  
gether, and corruption of the ayre and place  
where they do lye, with ordure and much filth,  
in the hott weather, by vnholsome lod-  
ging, and lying often vpon the ground, spe-

2. Reg. 24. c.  
14.

E in

cially

cially in colde and wette wethers in winter, by their vnholosome dyet, and feeding at all times, and often by famine and lacke of meate and drinke in due time, and agayne by taking too much at other tymes: It is wel knowne I say, that as well plagues and pestilences, as al other kindes of sicknesse and maladies by these meanes grow vpon & amongst men, wherby moe men are consumed at the length, then are by dint of sword soderly slaine in the feelde. So that not only pestilences, but also al other sicknesse, diseases, and maladies do folowe rebellion, whiche are much more horrible then plagues, pestilences, and diseases sent directlye from God, as hereafter shall appeare more playnely. And as for hunger and famine, they are the peculiar companions of rebellion, for whyles rebels do in short time spoyle and consume all come and necessarie prouision, which men with their labours had gotten and appointed vpon, for their finding the whole yere after, & also do let al other men, husbandmen, & others, from their husbandrie, and other necessarie workes, whereby prouision shoulde be made for times to come, who seeth not that extreme famine and hunger must needes shortly ensue and folowe rebellion? Now whereas the wyse kyng and godly prophete Dauid iudged warre to be worse then eyther famine or pestilence, for that these two are often suffered by God, for mans amendement, and be not sinner of them selues; but warres haue alwayes the



## and wylfull rebellion.

## The thirde part.

sinnes and mischiefes of men vpon the one side  
or other ioynd with them, and therefore is  
warre the greatest of these worldly mischiefes:  
but of all warres, ciuill warre is the worst, and  
farre more abominable yet is rebellion then  
any ciuill warre, being vnworthie the name of  
any warre, so farre it exceedeth all warres in  
all naughtinesse, in all mischiefe, and in all a-  
bomination. And as I haue shewed before, that  
pestilence and famine, so is it yet more euident  
that al the calamities, miseries, and mischiefes  
of warre, be more greuous, and do more fo-  
lowe rebellion then any other warre, as beyng  
farre worse then all other warres. For not on-  
ly those ordinarie and vsuall mischiefes and  
miseries of other warres do folowe rebellion,  
as corne, and other thinges necessarie to man-  
kyn to be spoyled, houses, villages, towne, ci-  
ties to be taken, sacked, burned, and destroyed,  
not only many wealthie men, but whole coun-  
treys to be impouerished, and vtterly beggered,  
many thousandes of men to be slaine and mur-  
thered, women and maides to be violatèd and  
deflowred: thinges when they are done by fo-  
raigne enemies, we do much mourne, as we  
haue great causes, yet are all these miseries  
without any wickednesse wrought by any our  
countreymen. But when these mischiefes are  
wrought in rebellion by them that shoulde be  
frendes, by countreymen, by kinsmen, by those  
that shoulde defende their countrey, and coun-  
treymen from such miseries, the miserie is no-  
thing

thing so great, as is the mischief and wicked-  
 nes when the subiectes unnaturally do rebell  
 against their prince, whose honour and life they  
 shoulde defende, though it were with losse of  
 their owne liues : countrey men to disturbe  
 the publique peace, and quietnesse of their  
 countrey, for defence of whose quietnesse they  
 shoulde spende their liues : the brother to seeke,  
 and often to worke the death of his brother,  
 the sonne of the father, the fathers to seeke or  
 procure the death of his sonnes, being at manys  
 age, & by their faultes to disherite their inno-  
 cent children and kinsmen their heyres for  
 euer, for whom they might purchase liyinges &  
 landes, as naturall parentes do take care and  
 paynes, and be at great costes and charges: and  
 vniuersally in steade of al quietnesse, ioy, & fel-  
 citie, which do folow blessed peace & due obed-  
 ence, to bring in all trouble, sorowe, disquiet-  
 nesse of mindes and bodie, and all mischief  
 and calamities, to turne all good order vpside  
 downe, to bring all good lawes in contempt,  
 and to treade them vnder feete, to oppresse all  
 vertue and honestie, and all vertuous and ho-  
 nest persons, and to set all vice and wickednesse,  
 and all vicious and wicked men at libertie, to  
 worke their wicked willes, whiche were before  
 bridled by holisome lawes, to weaken, to ouer-  
 throwe, and to consume the strength of the  
 Realme their naturall countrey, as well by the  
 spending and wasting of the money and trea-  
 sure of the prince and Realme, as by murthe-  
 ring



and wylfull rebellion.

The thirde part.

ring of the people of the same, their owne countrey men, who shoulde defende the honour of their prince, and libertie of their countrey against the inuasion of forraigne enemies: and so finally to make their countrey thus by their mischeefe weakened, redie to be a pray and spoyle to all outward enemies that wyl inuade it, to the vtter and perpetuall captiuitie, slaue rie, and destruction of all their countrey men, their chyl dren, their freendes, their kinssolkes, left al iue, whom by their wicked rebellion they procure to be deliuered into the handes of forraigne enemies, as much as in them doth lye. In forraigne warres our countrey men in ob tayneing the victorie, wynneth the prayse of ba liauntnesse, yea & though they were ouercom med and slayne, yet winne they an honest com mendation in this worlde, and dyeth in a good conscience, for seruing God, their prince, and their countrey, and be chyl dren of eternall sal uation: But in rebellion howe desperate and strong soeuer they be, yet win they shame here in fighting against God, their prince, and coun trey, and therefore iustly do fall headlong into hell if they dye, and liue in shame and fearefull conscience, though they escape. But common ly they be rewarded with shamefull deathes, their heades and carcases set vpo poles, or han ged in chaynes, eaten with Bytes and Crows, iudged unworthy the honour of buryall, and so their soules, if they repent not (as commonly they do not) the deuyl harrieth them into hell,

Prou. 14.

The thirde part.

Against disobedience

Rom. 13.

in the middest of their mischeefe. For which dreadfull execution saint Paule sheweth the cause of obedience, not only for feare of death, but also in conscience to Godward, for feare of eternall damnation in the worlde to come.

Wherefore good people, let vs as the chyl dren of obedience, feare the dreadfull execution of God, and lyue in quiet obedience, to be the chyl dren of euerlasting saluation. For as heauen is the place of good obedient subiectes, and hell the pryson and dungeon of rebels against God & their prince: so is that Realme happy where most obedience of subiectes doth appeare, being the very figure of heauen: and contrarywyse, where most rebellions and rebels be, there is the expresse similitude of hell, and the rebels them selues are the very figures of seendes and deuyls, and their captayne the bngentious paterne of Lucifer & Satan, the prince of darknesse, of whose rebellion as they be folowers, so shall they of his damnation in hell vndoubtedly be partakers, and as vndoubtedly chyl dren of peace the inheritous of heauen with God the father, God the sonne, and God the holy ghost: To whom be all honour and glory for euer and euer. Amen.

Thus haue you heard the thirde part of this Homilie, nowe good people let vs pray.

The prayer: as before,



# The fourth part of

*the Homilie against disobedience  
and wylfull rebellion.*

¶ The fourth part.



Do your further instructi-  
on (good people) to shewe  
vnto you howe muche al-  
mightie God doth abhorre  
disobedience & wylfull re-  
bellion, specially when re-  
bels aduance them selues  
so hie, that they arme them  
selues with weapon, and stand in feelde to fight  
against God, their prince, and their countrey: it  
shall not be out of the way to shewe some ex-  
amples set out in scriptures, written for our  
eternall erudition. We may soone know (good  
people) howe heynous offence the trecherie of  
rebellion is, if we call to remembraunce the  
heauie wrath and dreadfull indignation of al-  
mightie God against such subiectes as do only  
but inwardly grudge, mutter, and murmur a-  
gainst their gouernours, though their inward  
treaso so priuily hatched in their brestes, come  
not to open declaration of their doinges, as  
harde it is whom the deuill hath so farre intised  
against gods word to kepe themselves there: no  
he meaneth styl to blow the cole, to kindle their  
rebellious heartes to flame into open deedes,

The fourth part.

Against disobedience

Num. 11. a.

Num. 12. c 10

Num. 16.

Psal. 77.

Num. 16.

Exod. 16. b.

7 &c.

if he be not with grace speedily withstanded. Some of the chyldren of Israel, beyng murmurers against their magistrates appoynted ouer them by God, were stricken with foule leprosie: many were burnt by with fire sodaynly sent from the Lorde: sometyme a great sort of thousandes were consumed with the pestilence: sometyme they were stinged to death with a straunge kinde of firie serpentes: and (whiche is most horrible) some of the captaynes with their bande of murmurers, not dying by any vsuall or naturall death of men, but the earth opening, they with their wiues, chyldren, and families were swallowed quicke downe into hell. Whiche horrible destructions of such Israelites as were murmurers against Moyses, appoynted by God to be their head and cheefe magistrate, are recorded in the booke of Numbers, and other places of the scriptures, for perpetuall memorie and warning to all subiectes howe highly God is displeased with the murmuring and euyll speaking of subiectes against their princes, for that as the scripture recordeth, their murmure was not against their prince onely beyng a mortall creature, but against God hym selfe also. Nowe if such straunge and horrible plagues, dyd fall vpon such subiectes as did only murmure and speake euyll against their heades: what shall become of those most wicked impes of the deuill that do conspire, arme them selues, assemble great numbers of armed rebels, and lead them with them



them agaynst their prince and countrey, spoyling and robbing, killing and murthering all good subiectes that do withstand them, as many as they may preuaile against: But those examples are witten to stay vs, not onely from such mischiefes: but also from murmuring, or speaking once an euil word agaynst our prince, which though any shoulde do neuer so secretly, yet do the holy scriptures shewe that the verie birdes of the ayre wyl be tray them: and these so many examples before noted out of the same holy scriptures do declare, that they shall not escape horrible punishment therefore. Nowe concerning actuall rebellion amongst many examples thereof set forth in the holy scriptures, the example of Absolon is notable: who entering into conspiracie agaynst king Dauid his father, both vsed the aduise of very wittie men, and assembled a very great and huge companie of rebels: the whiche Absolon though he were most goodly of person, of great nobilitie, being the kinges sonne, in great fauour of the people, and so dearely beloued of the king hym selfe, so much that he gaue commaundement that (notwithstanding his rebellion) his lyfe shoulde be saued: when for these consyderations, most men were afrayd to lay their handes vpon him, a great tree stretching out his arme, as it were for that purpose, caught him by the great and long bushe of his goodly heere, lapping about it as he fled hastily bareheaded vnder the sayde tree, and so hanged him vpon the

Eccle. 10. d.

2. Re. 15. c. 12.  
& 17. a 1. & c  
11. & 18. b. 7.  
81.

2. Re. 18. b. 5.

2. Re. 18. b. 9.

The fourth part,

Against disobedience

heere of his head in the ayre, to geue an eternal document, that neither comliness of personage, neither nobilitie, nor fauour of the people, no nor the fauour of the king him selfe, can saue a rebell from due punishment: God the king of all kinges being so offended with hym, that rather then he shoulde lacke due execution for his treason, every tree by the way wyll be a gallous or gibbet vnto him, and the heere of his owne head wyll be vnto him in steade of an haulter to hang him by with, rather then he shoulde lacke one: A fearefull example of gods punishment (good people) to consider. Nowe Achitophel, though otherwyle an exceeding wyse man, yet the mischeuous counsellor of Absolon, in this wicked rebellion, for lacke of an hangman, a conuenient seruitour for suche a traytour, went and hanged by him selfe, a wortheie ende of all false rebelles, who rather then they shoulde lacke due execution, wyll by gods iust iudgement, become hangmen vnto them selues. Thus happened it to the captaynes of that rebellion: beside fourtie thousande of rascall rebels slaine in the feelde, and in the chase. Likewyle is it to be seene in the holy scriptures, howe that great rebellion which the traitor Seba moued in Israel, was sodenly appeased, the head of the captaine traytour, (by the meanes of a filie woman) beyng cut of. And as the holy scriptures do shewe, so doth dayly experience proue, that the counsels, conspiracies, and attemptes of rebels, neuer

Achitophel  
2. Re. 15. c. 12.  
& 16 d. 21. 23  
& 17. f. 23.

2. Re. 18. c. 7.  
8. 9.

2. Reg. 20.

Psal. 20. b. 12.

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toke effect, neither came to good, but to most horrible ende, for though God do often tymes prosper iust & lawfull enemies, whiche be no subiectes, agaynst their forraigne enemies, yet dyd he neuer long prosper rebellious subiectes agaynst their prince, were they neuer so great in auctoritie, or so many in number. Five princes, or kynges, (for so the scripture tearmeth them) with al their multitudes, coulde not preuaile agaynst Chodorlaomor, vnto whom they had promised loialtie and obedience, and had continued in the same certaine yeres, but they were all ouerthrowen and taken prisoners by him: but Abraham with his familie and kindred, an handfull of men in respect, owynge no subiection vnto Chodorlaomor, ouerthrew him and all his host in battaile, and recovered the prisoners, and deliuered them. So that though warre be so dreadful and cruel a thing, as it is, yet doth God often prosper a few in lawfull warres with forraigne enemies, agaynst many thousandes: but neuer yet prospered he subiectes being rebels agaynst their natural Soueraigne, were they neuer so great or noble, so many, so stout, so wittie, and polittike, but alwayes they came by the ouerthrow, and to a shamefull ende: so much doth God abhorre rebellio, more then other warres, though other wyse being so dreadful, and so great a destruction to mankinde. Though not only great multitudes of the rude and rascal commons, but sometime also men of great wit, nobilitie

Gen. 14.

2. Re. 15. c. 12.

and aucthoritie haue moued rebellions against their lawfull princes, (whereas true nobilitie shoulde most abhorre such vilanous, and true wysdome shoulde most detest such frantike rebellion) though they woulde pretende sundrie causes, as the redresse of the comon wealth, (whiche rebellion of all other mischiefes doth most destroy) or reformation of religion (whereas rebellion is most agaynst all true religion) though they haue made a great shewe of holye meaning by beginning their rebellions with a counterfet seruice of God, (as dyd wicked Absolon begin his rebellion with sacrificing vnto God) though they display, and beare about ensignes, and banners, whiche are acceptable vnto the rude ignorant common people, great multitudes of whom by suche false pretences and shewes they do deceaue, and drawe vnto them: yet were the multitudes of the rebelles neuer so huge and great, the captaynes neuer so noble, politike, and wittie, the pretences faigned to be neuer so good and holie, yet the speedie ouerthrowe of all rebels, of what number, state, or condition soeuer they were, or what colour or cause soeuer they pretended, is, & euer hath ben such, that God thereby doth shewe that he alloweth neither the dignitie of any person, nor the multitude of any people, nor the weight of any cause as sufficient for the which the subiectes may moue rebellion against their princes. Turne ouer and reade the histories of all nations, looke ouer the Chronicles of our owne

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## and wylfull rebellion.

The fourth part.

o'wne countrey, call to mynde so many rebellions of olde tyme, and some yet freshe in memorie, ye shall not finde that God euer prospered any rebellion against their naturall and lawfull prince, but contrarywyle that the rebelles were ouerthrowen and slaine, and such as were taken prysoners, dreadfully executed. Consyder the great and noble families of Dukes, Marqueses, Earles, and other Lords, whose names ye shall reade in our chronicles, nowe cleane extinguished and gone, and seeke out the causes of the decay, you shall finde that not lacke of issue and heyres male, hath so muche wrought that decay and waste of noble blooddes and houses, as hath rebellion. And for so much as the redresse of the common wealth hath of olde ben the vsuall fayned pretence of rebels, and religion nowe of late beginneth to be a colour of rebellion: let all godly and discrete subiectes consyder well of both, and first concerning religion. If peaceable king Salomon was iudged of God to be more meete to buylde his temple (wherby the ordering of religion is meant) then his father kyng Dauid, though otherwyle a most godly kyng, for that Dauid was a great warriour, & had shed much blood, though it were in his warres against the enemies of God: of this may al godly and reasonable subiectes consyder, that a peaceable prince, specially our most peaceable and mercyfull Queene, who hath hitherto shed no blood at all, no not of her most deadly enemies, is more lyke, and farre meeter

either to set bp, or to mayntayne true religion: then are blooddy rebelles, who haue not shed the blood of Gods enemies, as kyng Dauid had done, but do seeke to shed the blood of Gods freendes, of their owne countrey men, and of their owne most deare freendes and kynsefolke, yea the destruction of their most gracious prince and naturall countrey, for defence of whom they ought to be redie to shed their blood, if neede shoulde so require. what a religion it is that such men and by such meanes woulde restore, may easly be iudged: even as good a religion surely, as rebelles be good men and obedient subiectes, and as rebellion is a good meane of redresse and reformation, beyng it selfe the greatest deformation of all that may possiblie be. But as the trueth of the gospell of our sauour Christe beyng quietly and soberly taught, though it do cost them their liues that do teache it, is hable to mayntayne the true religion: so hath a frantske religion neede of such furious mainteynaunces as is rebellion, and of such patrons as are rebelles, beyng redie not to dye for the true religion, but to kill all that shall or dare speake against their false superstition and wicked idolatrie. Nowe concerning pretenses of any redresse of the common wealth made by rebelles, euery man that hath but halfe an eye, may see howe bayne they be, rebellion beyng as I haue before declared, the greatest ruine and destruction of all common wealthes that may be possible. And who so looketh



looketh on the one part upon the persons and gouernement of the Queenes most honourable counsellors, by the experiment of so many yeres proued honorable to her maiestie, and most profitable and beneficiall vnto our countrey and countrey men, and on the other part, considereth the persons, state, and conditions of the rebelles them selues, the reformers, as they take vpon them, of the present gouernement: he shall finde that the most rash and harrayned men, the most greatest vnchristes, that haue most leudely wasted their owne goodes and landes, those that are ouer the eares in debt, & such as for theftes, robberies, and murders, dare not in any well gouerned common wealth where good lawes are in force shewe their faces, such as are of most leude and wicked behauiour and lyfe, and all such as wyl not, or can not liue in peace, are alwayes most redie to moue rebellion, or to take part with rebelles. And are not these meete men trowe you, to restore the common wealth decayed, who haue so spoyled & consumed all their owne wealth and thrift: and very lyke to mende other mens manners, who haue so vile vices, and abominable conditions them selues? Surely that whiche they falsely call reformation, is in deede not only a defacing or a deformation, but also an vtter destruction of all comon wealth, as would well appeare, might the rebelles haue their willes, and doth right well and to wel appeare by their doyng in such places of the countrey

where rebelles do route, where though they tary but a very litle whyle, they make such reformation, that they destroy all places, and bndo all men where they come, that the chyldre yet bnborne may rue it, and shall many peres hereafter curse them. Let no good and discrete subiectes therfore folowe the flagge or banner displayed to rebellion, a bozne by rebels, though it haue the image of the plough paynted therin, with, **God speede the plough**, written vnder in great letters, knowing that none hinder the plough more then rebels, who will neither go to the plough them selues, nor suffer other that woulde go vnto it. And though some rebelles litle knowing what the crosse of Christe meaneth, which neither caruer nor paynter can make, do beare the image of the crosse paynted in a ragge, against those that haue the crosse of Christe prynced in their heartes: though they beare the picture of the fiue woundes paynted, against those who put their only hope of saluation in the woundes of Christe, not those woundes which are painted in a cloute by some leude paynter, but in those woundes whiche Christe hym selfe bare in his pretious body: yet let no good and godly subiect folowe such standerd bearers of rebellion. For as examples of such practises are to be founde as well in the histories of olde, as also of later rebellions in our fathers and our freshe memorie: so notwithstanding these pretences made, and banners bozne, are recorded withal vnto perpetual memorie,



memorie, the great and horrible murders of infinite multitudes, and thousandes of the common people slayne in rebellion, the dreadfull executions of the aucthours and cap-  
taynes, the pitiful vndoing of their wyues and children, and disheriting of the heyres of the rebels for euer, the spoiling, wasting, and destruction of the people & countrey where rebellion was first begun, that the childe then yet vnborne might rue and lament it, with the finall ouerthrow, & shamefull deathes of al rebels, set forth as well in the histories of forraigne nations, as in the Chronicles of our owne countrey, some thereof being yet in fresh memory, which yf they were collected together, woulde make many volumes and booke: But on the contrary part, all good lucke, successe, and prosperitie that euer happened vnto any rebels of any age, time, or countrey, may be contayned in a very fewe lines, or wordes.

wherefore to conclude, let all good subiectes considering how horrible a sinne against God, their prince, their countrey, and countrey men, agaynst al gods and mans lawes rebellion is, being in deede not one seuerall sinne, but all sinnes agaynst God and man heaped together, considering the mischeuous life and deedes, & the shamefull endes and deathes of al rebels hitherto, and the pitiful vndoing of their wyues, children, and families, and disheriting of their heyres for euer, and aboue all thinges, considering the eternall dampnation that is prepared

**The fourth part.**

**Against disobedience**

for all impenitent rebels in hell with Satan  
the first founder of rebellion, and graund cap-  
tayne of all rebels, let all good subiectes: I say,  
consydering these thinges, auoyde and flee  
all rebellion, as the greatest of all mischiefes,  
and embrace due obedience to God and our  
prince, as the greatest of all vertues, that we  
may both escape all euils and miseries that do  
folowe rebellion in this worlde, and eternall  
dampnation in the worlde to come, and enioye  
peace, quietnesse, and securitie, with all other  
Gods benefites, and blessings, whiche folowe  
obedience in this life, and finally may enioy the  
kingdome of heauen the peculiar place of all  
obedient subiectes to God and their prince, in  
the worlde to come: whiche I beseeche God the  
king of all kinges, graunt vnto vs for the obe-  
dience of his sonne our sauour Iesus Christe,  
vnto whom with the father and the holy  
ghost, one God and kyng immortall,  
all honour, seruice, and obedi-  
ence of all his creatures  
is due for euer  
and euer,  
Amen.

Thus haue you heard the fourth part of this  
Homilie, nowe good people let vs pray.

The prayer: as before,

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# The fifth part of

*the Homilie against disobedience  
and wylfull rebellion.*

¶ The fifth part.



Whereas after both doctrine and exam-  
ples of due obediēce  
of subiectes to their  
princes, I declared  
lastly vnto you what  
an abominable sin  
agaynst God & man  
rebellion is, & what  
horrible plagues, pu-  
nishementes, and

deathes, with death euerlasting finally doth  
hang ouer the heades of all rebels: it shall not  
be either impertinent or vnprofitable now  
lastly to declare who they be, whom the deuyl  
the first aucthour & founder of rebellion, doth  
chiefely vse to the stirring vp of subiectes to re-  
bell agaynst their lawfull princes: that know-  
ing them, you may flee them and their damp-  
nable suggestions, auoyde all rebellion, and so  
escape the horrible plagues, & dreadful deathes,  
and dampnation eternall finally due to all re-  
bels, and embrasing all obedience to God and  
your natural prince, may enioy gods blessings  
and your princes fauour in all peace, quietnes,

and securitie in this world, and finally attaine through Christe our sauiour lyfe euerlasting in the worlde to come: and so to conclude this whole treatie of due obedience, and agaynst dampnable rebellion.

Though many causes of rebellion may be reckened, and almost as many as there be vices in men & women, as hath ben before noted: yet in this place I wyl only touche the principall & most vsuall causes, as specially ambition & ignorance. By ambition, I meane the vnlawful and restless desire in men to be of higher estate then God hath geuen or appoynted vnto them. By ignorance, I meane no vnskilfulnesse in artes, or sciences, but the lacke of knowledge of gods blessed wil declared in his holy word, whiche teacheth both extremely to abhorre all rebellion as the roote of al mischief, & specially to delight in obediēce as the beginning & foundation of al goodnes, as hath ben also before specified. And as these are the two cheefe causes of rebellio: so are there specially two sortes of men in whom these vices do raigne, by whom the deuyl the aucthour of all euil doth chiefly stirre by all disobedience and rebellion. The restless ambitious hauing once determined by one meanes or other to atchiue to their intended purpose, when they can not by lawfull & peaceable meanes clyme so high as they do desire, they attempt the same by force and violence: wherein when they can not preuayle agaynst the ordinarie aucthoritie and power of lawfull

princes



princes & gouernours them selues alone, they do seeke the ayde and helpe of the ignoraunt multitude, abusing them to their wicked purpose. Wherefore seeing a few ambitious and malitious are the aucthours and heades, and multitudes of ignoraunt men are the ministers and furtherers of rebellion, the cheefe poynt of this part shalbe aswell to notifie to the simple & ignoraunt men, who they be, that haue ben and be the vsuall aucthours of rebellion, that they may know them: and also to admonishe them to beware of the subtil suggestions of such restless ambitious persons, & so to flee them: that rebellions (though attempted by a few ambitious) through the lacke of mainteynaunce by any multitudes, may speedily and easely without any great labour, daunger, or damage, be repressed & clearly extinguished. It is well known aswell by all histories, as by dayly experience, that none haue eyther more ambitiously aspired aboue Emperours, Kinges, and princes, nor haue more pernitiouly moued the ignoraunt people to rebellion against their princes, then certayne persons which falsely chalenge to them selues to be only counted and called spirituall. I must therefore here yet once agayne brefely put you good people, in remembraunce out of Gods holy worde, how our sauiour Iesus Christe, and his holy Apostles, the heades and cheefe of all true spirituall and ecclesiastical men, behaued them selues towarde the princes and rulers of their

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D i

tyme,

The fifth part.

Against disobedience

time, though not the best gouernours that euer were, that you be not ignoraunt whether they be the true disciples, and folowers of Christe, and his Apostles, and so true spirituall men, that eyther by ambition do so highly aspire, or do most maliciously teache, or most perniciously do erecute rebellion against their lawfull princes, being the worst of all carnall workes, & mischeuous deedes. The holy scriptures do teach most expressely that our sauiour Christ hym selfe, and his holy Apostle saint Paule, saint Peter, with others, were vnto the magistrates & higher powers, which ruled at their being vpon the earth, both obedient them selues, & did also diligently and earnestly exhort all other Christians to the lyke obedience vnto their princes and gouernours: whereby it is euident that men of the cleargie, & ecclesiasticall ministers, as their successours, ought both them selues specially and before others to be obedient vnto their princes, and also to exhort all others vnto the same. Our sauiour Christ likewise teaching by his doctrine that his kyngdome was not of this world, dyd by his example in fleeing from those that woulde haue made hym kyng, confirme the same: expressely also forbidding his Apostles, and by them the whole cleargie, all princely dominion over people and nations, and he and his holy Apostles likewise, namely Peter and Paule, dyd forbid vnto all ecclesiasticall ministers, dominion ouer the Church of Christe. And in deede whyles that ecclesiasticall

Mat. 17. d. 25.

Mar. 12. b. 14.

Luk. 20. d. 25

Mat. 27.

Luke. 23.

Rom. 13. a. 1.

&c.

1. Ti. 2. a. 1.

1. Pet. 2. c. 13.

Iohn. 8. b. 15.

& 18. f. 36.

Mat. 20. d. 25

Mar. 10. f. 42

Luk. 22. c. 25.

Mat. 23. a. 8.

Luk. 9. f. 46.

2. Cor. 1. d. 24.

1. Pet. 5. a. 3.



and wylfull rebellion.

The fifth part.

call ministers continued in Christes Church  
in that order, that is in Christes worde prescri-  
bed vnto them, and in Christian kyngdomes  
kept them selues obedient to their owne prin-  
ces, as the holy scriptures do teache them: both  
was Christes Church more cleare from ambi-  
tious emulations & contentions, and the state  
of Christian kyngdomes lesse subiect vnto tu-  
multes and rebellions. But after that ambi-  
tion and desire of dominion entred once into  
ecclesiasticall ministers, whose greatnesse after  
the doctrine and example of our sauour, should  
cheefly stande in humbling of them selues: and  
that the byshop of Rome being by the order of  
Gods word none other then the byshop of that  
one see and diocesse, and neuer yet well able to  
gouerne the same, dyd by intollerable ambitio-  
n chalenge not onely to be the head of all the  
Church dispersed throughout the worlde, but  
also to be Lorde of all the kyngdomes of the  
worlde, as is expresly set forth in the booke of  
his owne Canon lawes, most contrary to the  
doctrine and example of our sauour Christe,  
whose vicar and of his holy Apostles, namely  
Peter, whose successour he pretendeth to be: af-  
ter this ambition entred, & this chalenge once  
made by the Byshop of Rome, he became at  
once the spoyler and destroyer both of the  
Church, whiche is the kyngdome of our sau-  
our Christe, and of the Christian Empire, and  
all Christian kyngdomes, as an vniuersall ty-  
raunt ouer all.

Mat. 18. a. 4.  
& 10. d. 28.  
Luk. 9. f. 48  
& 22. c. 27.

Sext. decre.  
lib. 3. tit. 16.  
cap. vnico.  
& lib. 5. tit.  
9. cap. 5. in  
glossa.

lence made, there was great amitie and loue amongst the Christians of all countreys, hereby began emulation, and much hatred betweene the Byshop of Rome and his cleargie and freendes on the one part, and the Grecian cleargie and Christians of the East on the other part, for that they refused to acknowledge any suche supreme aucthoritie of the Byshop of Rome ouer them: the Byshop of Rome for this cause amongst others, not only naming them, and takyng them for schismatikes, but also neuer ceasyng to persecute them, and the Emperours who had their see and continuance in Greece, by styring of the subiectes to rebellion against their soueraigne lordes, and by raysing deadly hatred and most cruell warres betweene them and other Christian princes. And when the Byshop of Rome had translated the title of the Emperour, and as much as in them did lye, the Empire it selfe from their lord the Emperour of Greece, and of Rome also by right, vnto the Christian princes of the west, they became in short space no better vnto the west Emperours, then they were before vnto the Emperours of Greece. For the vsuall discharging of subiectes from their othes of fidelitie made vnto the Emperours of the west their soueraigne lordes, by the Byshop of Rome: the vnnaturall stirring hy of the subiectes vnto rebellion agaynst their princes, yea of the sonne agaynst the father, by the byshop of Rome: the most cruell and bloody warres



warres raised amongst Christian princes of all kyngdomes: the horrible murder of infinite thousandes of christian men beyng slayne by Christians: and whiche ensued thereupon, the pitifull losses of so many goodly cities, countreys, dominions, and kyngdomes sometyme possessed by Christians in Asia, Africa, and Europa: the miserable fall of the Emppre and Church of Greece, sometime the most flourishing part of Christendome, into the handes of Turkes: the lamentable diminishing, decay, and ruine of christian religion: the dreadfull encrease of Paganitie, and power of the Infidels and miscreantes, and al by the practise and procurement of the byshop of Rome chiefly, is in the histories, and chronicles written by the byshop of Romes owne fauourers and freendes, to be seene, and is well known vnto all such as are acquainted with the sayde histories.

The ambitious intent and most subtil drifts of þe byshops of Rome in these their practises, appeared evidently by their bolde attempt in spoyling and robbing the Emperours of their townes, cities, dominions, and kyngdomes in Italie, Lumbardie, and Cicilie, of auncient ryght belonging vnto the Empire, and by the toyning of them vnto their bishoprike of Rome, or els geuing them vnto straungers to holde them of the Church and bishop of Rome as in capite, and as of the chiefe lordes thereof. By these ambitious and in deede traiterous meanes, and spoyling of their soueraigne lordes, the bishops

of Rome of priestes, and none other by ryght, then the bishops of one citie and diocesse, are by false usurpation become great lordes of many dominions, mightie Princes, yea or Emperours rather, as clayming to haue diuers princes, and kynges to their bassalles, leige men, and subiectes: as in the same histories wrytten by their owne familiers and courtiers is to be seene. And in deede since the tyme that the bishops of Rome by ambition, treason, and usurpation atcheued and attained to this height & greatness, they behaued them selues more lyke princes, kynges, and Emperours in al thinges, then remained lyke priestes, bishops, & ecclesiastical, or (as they would be called) spirituall persons in any one thing at all. For after this rate they haue handled other kinges and princes of other Realmes throughout Christendome, as well as their soueraigne lordes the Emperours.

Of ignorance  
raunce the  
second part.

Nowe where these things were intollerable, & it may seeme more then maruel, that any subiectes would after such sort holde with unnatural forraigne usurpers against their owne soueraigne lordes, and naturall countrey: you shall vnderstande that by ignorance of Gods worde, wherein they kept all men, specially the common people, they wrought and brought to passe all these thinges, making them beleue that all they sayde was true, all that they dyd was good and godly, and that to holde with them in all thinges, agaynst father, mother, prince, countrey, and all men, was most meritorious,

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and wylfull rebellion.

The fifth part,

torious. And in deede what mischief wyl not blinde ignoraunce leade simple men vnto?

By ignoraunce, the Iewish cleargie induced the common people to aske the deliuerie of Barabbas the seditious murtherer, and to sue for the cruell crucifying of our sauour Christe, for that he rebuked the ambition, superstition, and other vices of the high priestes and cleargie. For as our sauour Christe testifieth, that those who crucified hym, wyl not what they dyd: so doeth the holy apostle saint Paul say, If they had knowen, yf they had not ben ignoraunt, they woulde neuer haue crucified the Lorde of glory: but they knewe not what they dyd. Our sauour Christe hym selfe also foreshewed that it should come to passe by ignorance, that those who shoulde persecute and murther his true apostles and disciples, shoulde thinke they dyd God acceptable sacrifice, and good seruice: as it also is verified euen at this day. And in this ignoraunce haue the byshops of Rome kept the people of God, specially the common sort, by no meanes so much, as by the withdrauyng of the worde of God from them, and by keeping it vnder the bale of an vnknown straunge tongue. For as it serued the ambitious humour of the byshops of Rome, to compell all nations to vse the naturall language of the citie of Rome, where they were byshops, whiche shewed a certaine acknowledging of subiection vnto them: so yet serued it much more their craftie purpose, therby to keepe all people so blinde, that they

not

Matth. 27.  
Luke. 23.

Luke. 23.  
e. 34.

i. Cor. 2.  
b. 8.

Iohn. 15. d.  
21. & 16. c. 23.

The fifth part.

Against disobedience

Si cogno-  
uissent.

Gregori-  
us. 2. & 3.  
Anno do-  
mini. 726.  
&c.

In the se-  
cond com-  
maunde-  
ment.

not knowing what they prayed, what they be-  
leued, what they were commaunded by **GOD**,  
myght take all their commaundementes for  
**Gods**. For as they woulde not suffer the holy  
Scriptures or Churche seruice to be bled or had  
in any other language then the latine: so were  
very few euen of the most simple people, taught  
the Lordes prayer, the articles of the fayth, and  
the ten commaundementes, other wyse then in  
latine, whiche they vnderstoode not: by whiche  
vniuersall ignorance, all men were readie to  
beleue what soeuer they saide, & to do whatso-  
euer they commaunded. For to imitate þe apostles  
phrase: If the Emperours subiectes had kno-  
wen out of **Gods** worde their dutie to their  
prince, they would not haue suffered the byshop  
of Rome to perswade them to forsake their so-  
ueraigne lord the Emperour against their oth  
of fidelitie, and to rebell against hym, onely for  
that he cast Images (vnto the which idolatrie  
was committed) out of the Churches, whiche  
the byshop of Rome bare them in hande to be  
heresie. If they had knowen of **Gods** worde  
but as much as the ten commaundementes,  
they shoulde haue founde that the byshop of  
Rome was not onely a traytour to the Empe-  
rour his leige lord, but to **God** also, and an hor-  
rible blasphemier of his maiestie, in calling his  
holy worde and commaundement heresie: and  
that whiche the byshop of Rome toke for a iust  
cause to rebell agaynst his lawfull prince, they  
myght haue knowen to be a dubbling and tri-  
pling



and wylfull rebellion.

The fifth part.

pling of his most haynous wickednesse, heaped with horrible impietie and blasphemie. But lest the poore people shoulde knowe to much, he woulde not let them haue as muche of Gods worde, as the ten commaundementes wholly and perfectly, withdrauing from them the second commaundement, that be trayeth his impietie, by a subtyll sacrilege. Had the Emperours subiectes likewise knowen, and ben of any vnderstanding in Gods worde, would they at other tymes haue rebelled against their soueraigne Lorde, and by their rebellion haue holpen to depose hym, only for that the Byshop of Rome dyd beare them in hande, that it was symonie & heresie to, for the Emperour to geue any ecclesiastical dignities, or promotiōs to his learned Chaplaines, or other of his learned cleargie, which al christiā Emperours befoze him had done without controlement: would they, I say, for that the bishop of Rome bare them so in hande, haue rebelled by the space of more then fourtie yeres together against hym, with so much shedding of christiā blood, & murder of so many thousandes of Christians, & finally haue deposed their soueraigne Lord, had they knowen, and had in Gods worde any vnderstanding at all? Specially had they knowen that they dyd all this to plucke from their soueraigne Lorde, and his successours for euer their auncient right of the Empire, to geue it vnto the Romishe Cleargie, and to the Byshop of Rome,

I i

that

Henricus. 4.

Gregorius. 7.

Anno domini. 1076.  
Paschalis. 2.  
An. 1099.

The fifth part.

Against disobedience

that he myght for the confirmation of one Archbyschop, and for a Romishe ragge, whiche he calleth a Paule, scarce worth twelue pence, receaue many thousand crownes of golde, and of other byshops lyke wyse great summes of money for their bulles, whiche is synonie in deede: woulde, I say, christian men & subiectes by rebellion haue spent so muche Christian blood, and haue deposed their naturall, most noble, and most valiaunt prince, to byng the matter finally to this passe, had they knowen what they dyd, or had any vnderstanding in Gods worde at all? And as these ambitious blurpers the byshops of Rome haue overflowed all Italie and Germanie with streames of Christian blood, shed by the rebellions of ignorant subiectes against their naturall lordes the Emperours, whom they haue styrred therunto by suche false pretenses: so is there no countrey in Christendome, whiche by their lyke meanes and false pretenses, hath not ben oversprinkled with the blood of subiectes by rebellion agaynst their naturall soueraignes, styrred by by the same byshops of Rome.

Kyng Iohn.

And to vse one example of our owne countrey: The Byshop of Rome dyd pyke a quarell to kyng Iohn of Englande, about the election of Steuen Langton to the bishoprike of Canterburie, wherein the kyng had auncient ryght, beyng vsed by his progenitours, all Christian  
kynges



and wylfull rebellion.

The fifth part.

kynges of Englande before hym, the Byshop of Rome hauing no right, but had begun then to bsurpe vpon the kynges of Englande, and all other Christian kinges, as they had before done against their soueraigne lords the Emperours: procedyng euen by the same wayes and meanes, and likewise cursing kyng John, and discharging his subiectes of their othe of fidelitie vnto their soueraigne lorde. Howe had Englishmen at that tyme knowen their dutie to their prince set forth in Gods worde, woulde a great meanie of the nobles, and other Englishmen, naturall subiectes, for this forraigne and unnaturall bsurper his hayne curse of the kyng, and for his fayned discharging of them of their othe of fidelitie to their naturall lorde, bypon so slender or no grounde at all, haue rebelled against their soueraigne lorde the kyng? woulde Englishe subiectes haue taken part against the kyng of Englande, against Englishmen, with the frenche king and frenchmen, being incensed agaynst this Realme by the byshop of Rome? woulde they haue sent for, and receaued the Dolphin of Fraunce with a great armie of frenchmen into the Realme of England, would they haue sworne fidelitie to the Dolphin of Fraunce, breaking their othe of fidelitie to their natural lorde the kyng of England, and haue stande vnder the Dolphins banner displayed against the kyng of Englande? woulde they haue expelled their soueraigne Lorde the kyng of Englande.

Innocenti-  
us. 3.

Philip  
Frenche  
kyng.

Lewes Dol-  
phin of  
Fraunce.

out of London the chiefe citie of England, and out of the greatest part of Englande, vpon the Southside of Trent, euen vnto Lincolne, and out of Lincolne it selfe also, and haue deliuered the possession thereof vnto the Dolphin of Fraunce, whereof he kept the possession a great whyle: woulde they being Englishemen haue procured so great shedding of English blood, and other infinite mischiefes and miseries vnto Englande their naturall countrey, as dyd folowe those cruell warres and traiterous rebellion, the fruites of the bishop of Romes blessings: woulde they haue driuen their naturall Soueraigne Lorde the king of Englande to such extremitie, that he was inforced to submit him selfe vnto that forraigne false vsurper the byshop of Rome, who compelled him to surrender by the crowne of England into the handes of his legate, who in token of possession kept it in his handes diuers dayes, & then deliuered it agayne to kyng John vppon that condition, that the kyng and his successours kynges of Englande shoulde holde the crowne and kyngdome of Englande of the byshop of Rome and his successours, as the vassalles of the sayde byshops of Rome for euer: in token whereof the kynges of Englande shoulde also pay an yerely tribute to the sayd byshop of Rome as his vassals and liege men: woulde Englishemen haue brought their Soueraigne lorde, and naturall countrey into this thraldome & subiection to a false forraigne vsurper, had they knowen and  
had

Pandolphus.



had any vnderstandyng in Gods worde at all? Out of the which most lamentable case, & most miserable tyrannie, raueny, and spoyle of the most greedie Romish wolues ensuing herebypon, the kynges and Realme of Englande could not rid them selues by the space of many yeres after: the byshop of Rome by his ministers continually not onlye spoyling the Realme and kynges of Englande of infinite treasure, but also with the same money hyring and mainteining forraigne enemies against the Realme and kynges of Englande, to kepe them in such his subiection, that they shoulde not refuse to pay whatsoeuer those vnsatiable wolues dyd greedely gape for, and suffer what so euer those most cruell tyrauntes woulde lay vpon them. woulde Englishe men haue suffered this? woulde they by rebellion haue caused this trowe you, and al for the bishop of Romes causelesse curse, had they in those dayes knowen, & vnderstanded, that God doeth curse the blessings, & blesse the cursinges of such wicked vsurping bishops and tyrauntes? as it appeared afterwarde in kyng Henry the eyght his dayes, and kyng Edward the first, & in our gracious Soueraignes dayes that now is, where neither the Popes curses, nor gods manifolde blessings are wanting. But in kyng Johns tyme the byshop of Rome vnderstanding the brute blindnes, ignorance of Gods word, and superstition of Englishe men, and howe much they were enclined to worship the babylonical beast of Rome, and

See the  
actes of par-  
liament in  
king Ed-  
warde the  
thirde his  
dayes.

Malach. 2.

to feare all his threatninges, & causeles curses, he abused them thus, and by their rebellion brought this noble Realme, and kynges of Englande vnder his most cruell tyranny, and to be a spoyle of his most vile and vnfaciable couetousnes and rauenie, for a long, & a great deale to long a time. And to ioyne vnto the reportes of histories, matters of later memorie, coulde the byshop of Rome haue rayled the late rebellions in the North and west countreys in the tymes of kyng Henry and kyng Edward our gracious Soueraignes father & brother, but by abusing of the ignoraunt people? Or is it not most euident that the Byshop of Rome hath of late attempted by his Irish Patriarkes and byshops sent from Rome with his bulles (whereof some were deprehended) to breake downe the barres and hedges of the publique peace in Irelande, only vpon confidence easly to abuse the ignoraunce of the wylde Irish men? Or who seeth not that vppon lyke confidence yet more lately he hath likewise procured the breache of the publique peace in Englande (with the long and blessed continuance whereof he is sore greened) by the ministry of his disguised chaplaines, creeping in lay mens apparel into the houses, and whispering in the eares of certayne Northen borderers, being men most ignoraunt of their dutie to GOD and their prince of all people of the Realme, whom therefore as most meete and redie to execute his intended purpose, he hath by the saide ignoraunt



and wylfull rebellion.

The fifth part,

ignoraunt masse priestes, as blynde guydes lea-  
dyng the blind, brought those seely blynde sub-  
iectes into the deepe dytche of horrible rebelli-  
on, damnable to them selues, & very daunge-  
rous to the state of the realme, had not God of  
his mercy miraculously calmed that raging  
tempest, not only without any shipwrake of the  
comon wealth, but almost without any shed-  
ding of Christian & Englishe blood at al. And it  
is yet much more to be lamented, that not only  
common people, by some other youthful or vn-  
skilfull Princes also, suffer them selues to be  
abused by the byshop of Rome his cardinales  
and byshops, to the oppressing of Christian men  
their faithfull subiectes, eyther them selues, or  
els by procuring the force and strength of Chri-  
stian men, to be conueyed out of one countrey,  
to oppresse true Christians in an other coun-  
trei, and by these meanes open an entrie vnto  
Moores and Infidels, into the possession of  
christian realmes and countreys: other christi-  
an princes in the meane tyme, by the bishop of  
Romes procuryng also, beyng so occupied in  
ciuil warres, or so troubled with rebellions,  
that they haue neither leysure nor habilitie to  
conferre their common forces to the defence of  
their felowe christians against such inuasions  
of the common enemies of christendome, the  
infidels and miscreantes. woulde to God we  
myght only reade and heare out of histories of  
the olde, and not also see and feele these newe  
& present oppressions of christians, rebellions  
of

Ier. 18. c. 18.

Eze. 7. g. 26.

Osce. 4. b. 6.

Psalm. 2.

Prouerb. 19.

Sapience. 13.

of subiectes, effusion of christian blood, destruction of christian men, decay and ruine of Christendome, increase of paganitie, most lamentable and pitifull to beholde, beyng procured in these our dayes, aswell as in tymes past, by the bishop of Rome and his ministers, abusing the ignorance of gods worde, yet remaynyng in some christian princes & people. By which sorowe and bitter frutes of ignorance, al men ought to be moued to geue eare and credite to Goddes worde, shewyng, as mooste truely, so mooste playnely, howe great a mischiese ignorance is, and agayne howe great and howe good a gyft of God knowledge in Gods worde is. And to begyn with the cleargie, who though they do bragge nowe, as dyd sometime the Jewy the cleargie, that they can not lacke knowledge: yet doth God by his holy prophetes both charge them with ignorance, and threaten them also, for that they haue repelled the knowledge of Gods worde and lawe from them selues, and from his people, that he wyl repell them, that they shalbe no more his priestes. God lyke wylse chargeth princes aswell as priestes, that they shoulde endeouour them selues to get vnderstandyng and knowledge in his worde, threatnyng his heauy wrath and destruction vnto them, yf they sayle thereof. And the wyse man sayth to all men vniuersally, princes, priestes, and people: where is no knowledge, there is no good, nor health to the soule; and that all men be hayne in whom is not



and wylfull rebellion.

The fifth part.

not the knowledge of God and his holy worde: That they who walke in darknes, wot not whither they go: and that the people that wyl not learne, shall fall into great mischieses, as dyd the people of Israel: who for their ignorance in Gods word, were first ledde into captiuitie: & when by ignorance after ward, they woulde not knowe the tyme of their visittion, but crucified Christ our saviour, persecuted his holy Apostles, and were so ignorant and blynde, that when they dyd most wickedly and cruelly, they thought they did God good and acceptable seruice (as do many by ignorance thynke euen at this day:) finally, through their ignorance & blindnes, their countrey, townes, cities, Hierusalem it selfe, and the holy temple of God, were all moste horribly destroyed, the most chiefeest part of their people slayne, and the rest ledde into most miseraile captiuitie. For he that made them, had no pitie vpon them, neither woulde spare them, and all for their ignorance. And the holpe scriptures do teache that & people that will not see with their eyes, nor heare with their eares, to learne, and to vnderstand with their heartes, can not be conuerted, and saued. And the wicked them selues, being damned in hell, shall confesse ignorance in Gods worde to haue brought them thereunto, saying: we haue erred from the way of the trueth, and the lyght of ryghteousnesse hath not shined vnto vs, and the sunne of vnderstanding hath not rysen vnto vs: we haue weered

Prouerb. 17.  
Ephes. 4.  
Iohn. 12.  
Esai. 5. c. 13.

Luk. 19. g.  
44. & 23. c.  
34.  
Actes. multis locis.  
Iohn. 16. a. 2.

Esai. 27.  
Osee. 4.  
Baruch. 3.  
Esai. 6. c. 9.  
Matth. 13. b.  
14. 15.  
Ioh. 12. f. 40.  
Sapi. 5.

## The fifth parte.

## Agaynst disobedience

Mat. 13. c. 19.  
2. Cor. 4. a.  
3. 4.

Matth. 7.

Iohn. 3.

Math. 11. b.  
15. & 13. a. 9. f  
43.

Luk. 8. a. 8.

Iohn. 5. f. 39.

Psal. 1.

Mat. 7. b. 7.

Luk. 11. b. 9.

Luk. 16. g.

30. 31.

Gal. 1. b. 8.

Deut. 5. d. 32.

33.

Deut. 17. c.

14. 15. & c.

Rom. 13.

1. Pet. 2.

Psal. 118.

our selues in the way of wickednesse and perdition, and haue walked cumberous and crooked wayes: but the way of the Lorde, haue we not knowen. And as wel our sauour him selfe, as his apostle saint Paul do teache, that the ignorance of Gods word commeth of the deuill, is the cause of all errour, & misjudging (as saith out with ignorant subiectes, who can rather espie a litle mote in the eye of the prince, or a counsellor, then a great beame in their owne) & vniuersally it is the cause of all euil, & finally, of eternall damnation: Gods iudgement being seuerer towardes those, who when the light of Christes Gospell is come into the worlde, do delight more in darknesse of ignorance, then in the light of knowledge in Gods worde. For al are commaunded to reade, or heare, to searche and studie the holy scriptures: and are promysed vnderstandyng to be geuen them from god, yf they so do: all are charged not to beleue eyther any dead man, nor yf an angell shoulde speake from heauen, much lesse yf the Pope do speake from Rome agaynst or contrary to the worde of GOD, from the whiche we may not decline neither to the ryght hande nor to the left. In Gods worde Princes must learne how to obey GOD, and to gouerne men: in Gods worde subiectes must learne obedience both to GOD and their Princes. Old men and young, riche, and poore, al men and women, al estates, sexes and ages, are taught their seuerall duties in the worde of God. For the worde of God is  
bryght



and wyllfull rebellion. **The fifth part.**

bright, geuing lyght vnto all mens eyes: the  
 shining lampe directing all mens pathes, and  
 steppes. Let vs therefore awake from the sleepe  
 and darknesse of ignorance, and open our eyes  
 that we may see the lyght, let vs ryle from the  
 workes of darknes, that we may escape eternal  
 darknesse, the due rewarde thereof: and let vs  
 walke in the lyght of Gods worde whyles we  
 haue light, as becommeth the children of light,  
 so directing the steps of our liues in that way  
 whiche leadeth to light & lyfe everlasting, that  
 we may finally obtayne and enioy the same:

Psal. 18.  
 & 118.  
 Eph. 5. c. 14.  
 1. Thes. 5. a.  
 4. 5.

Iohn. 12. e.  
 35. 36.

Iacob. 1. c. 17.  
 1. Tim. 6. d  
 16.

Iohn. 3.

which **GOD** the father of lyghtes, who  
 dwelleth in light incomprehensible,  
 and inaccessible, graunt vnto vs  
 through the light of the world  
 our sauiour **Iesus Christ**,  
 vnto whom with the  
 holy ghost one  
 most  
 glorious **GOD**, be all honour,  
 prayse, and thanks ge-  
 uing for ever and e-  
 uer. Amen.

A thankes geuing for the suppression of the last rebellion.



Heauenly and most merciful father, the defendour of those that put their trust in thee, the sure fortresse of all them that flee to thee for succour: who of thy most iust iudgements for our disobedience and rebellion against thy holy word, and for our sinfull and wicked liuing nothing aunswering to our holy profession, wherby we haue geuen an occasion that thy holyc name hath ben blasphemed amongst the ignoraunt, hast of late both sore abashed the whole Realme and people of Englande with the terroure and daunger of rebellion, thereby to awake vs out of our dead sleepe of carelesse securitie; and hast yet by the miseries folowyng the same rebellion more sharply punished part of our countrey men, and Christian brethren, who haue more neerely felt the same: and most dreadfully hast scourged some of the seditious persons with terrible executions, iustly inflicted for their disobedience to thee, and to thy seruauent their Soueraigne, to the example of vs all, and to the warnyng, correction, and amendement of thy seruantes, of thyne accustomed goodnesse, turnyng alwayes the wickednesse of euill men to the profite of them that feare thee: who in thy iudgements remembre thy mercie, hast by thy assistaunce geuen the victorie to thy seruauent our Queene, her  
true



## A thankes geuing.

true nobilitie, and faithfull subiectes, with so little, or rather no effusion of Christian blood, as also myght iustlye haue ensued, to the exceeding comfort of all sorowfull Christian heartes, and that of thy fatherly pitie, and mercifull goodnesse only, and euen for thyne owne names sake, without any our desert at all. VVherefore we render vnto thee most humble and hartie thankes for these thy great mercies shewed vnto vs, who had deserued sharper punishmēt, most humbly beseching thee to graunt vnto all vs that confesse thy holy name, and professe the true & perfect religion of thy holye Gospell, thy heavenly grace to shewe our selues in our liuing accordyng to our profession: that we truely knowyng thee in thy blessed word, may obediently walke in thy holy commaundementes, and that we being warned by this thy fatherly correction, do prouoke thy iust wrath agaynst vs no more: but may enioy the continuance of thy great mercies towarde vs, thy ryght hande, as in this, so in all other inuasions, rebellions, & daungers, continually sauing and defendyng our Church, our Realme, our Queene and people of Englande, that all our posterities ensuing, confessing thy holy name, professing thy holy Gospell, and leadyng an holye lyfe, may perpetually prayse and magnifie thee, with thy onely sonne Iesus Christe our sauour, and the holy Ghost, to whom be all laude, prayse, glory, and Em-pyre for euer and euer.

AMEN.

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Cum priuilegio Regiæ Maiestatis.





## Faultes escaped.

where you reade dampnation, put out the p.

G. iii. pag. 2. vers. 3. subiectes: I say, strike out the two prickes after subiectes.

Some where you shall finde, thus sayth the holye scriptures, for thus say. or els it must be scripture.

*Of*  
~~Of all the heuenly gifts~~

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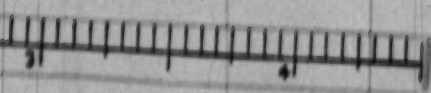
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